Aid Me, ye NINE, wiſe Counſel to impart,
Sweet to the Ear, and pleaſant to the Heart.
May all attend, and to my *Verſe* incline,
Wiſe *Sayings* Learn, with MUSICK moſt Divine.

Aid Me, ye NINE, wiſe Counſel to impart,
Sweet to the Ear, and pleaſant to the Heart.
May all attend, and to my *Verſe* incline,
Wiſe *Sayings* Learn, with MUSICK moſt Divine.

Gal 10 DDE

Heaven on Earth;

OR, THE

Beauty *of* Holineſs.

In TWO BOOKS.

CONTAINING,

I. The Whole BOOK of the PROVERBS of King SOLOMON, Compoſed in *Engliſh* VERSE;

And Set to MUSICK.

II. The SONG of SONGS, which is the SONG of SOLOMON.

TOGETHER,

With various HYMNS, ANTHEMS, and CANONS: With INSTRUCTIONS to the MUSICK: And EXPOSITIONAL NOTES on the Whole.

Compoſed in *Two*, *Three*, and *Four* Muſical PARTS according to the moſt *Authentick Rules*, and ſet down in SCORE for *Voice* or *Inſtrument*.

By WILLIAM TANS'UR, of *Barns*, in *Surry*. Author of *The Melody of the Heart*, and *The Harmony of SION*.

Hear this, ALL *ye People*; *Give Ear*, ALL *ye Inhabitants of the World.— My Mouth ſhall* SING *of* Wiſdom; *and the Meditation of my Heart ſhall* MUSE *of Underſtanding*. Pſal. lxix. 6.

To Underſtand a PROVERB, *and the* Interpretation: *The Words of the Wiſe, And their Dark Sayings*, Prov. i. 6.

LONDON:

Printed by A. PEARSON, for S. BIRT, at the *Bible* and *Ball*, in *Ave Mary Lane*. Alſo Sold by the AUTHOR. M.DCC.XXXVIII.

Price Bound Three Shillings.

PREFACE.

THIS BOOK is intended for the Benefit, and Instruction of all Mankind in general, and includes the greatest Scope of MORAL-PHILOSOPHY in the known World; regulating the Manners and Behaviours of Men, in all their respective Duties, both to God and their Neighbours.

King Solomon, the Son of David, the Original Author of this BOOK, in his first Chapter, and fourth Verse, giveth his Readers a lively Description of the Life of his Royal PROVERBS; which Words (according to my Translation,) are thus:

They Wisdom to the Simple give,
That such may know it right:
To Young Men Knowledge is convey'd,
By this PROVERBIAL Light, &c.

Again,

THE

PREFACE.

Ingenious Readers, and Practitioners;

THIS Book is intended for the *Uſe*, *Benefit*, and *Education* of all Mankind in general, and includes the greateſt Scope of Moral-Philoſophy in the known World; regulating the *Manners* and *Behaviours* of Men, in all their reſpective *Duties*, both to *God* and their Neighbours.

King *Solomon*, the *Son* of *David*, the Original Author of this Book, in his firſt *Chapter*, and fourth *Verſe*, giveth his Readers a lively *Deſcription* of the *Uſe* of his Royal Proverbs; which *Words* (according to my Tranſlation,) are thus:

They *Wiſdom* to the Simple give,
That ſuch may know it right:
To Young Men *Knowledge* is convey'd,
By this Proverb'al Light, *&c.*

Again,

Again, in *Chapter* the 6th, *Verſe* the 20th, he humbly exhorteth his *Son* (meaning all his Succeſſors,) to true obedience of Heart, as thus:

My *Son*, thy *Father's* COUNSEL take,
Thy *Mother's* LAW embrace:
And bind moſt firmly to thy Heart,
Such *Ornaments* of GRACE, *&c.*

It would be needleſs to ſhew any more Proofs to declare the *Excellency* and *Uſe* of this BOOK, by reaſon the real Matter itſelf will decide all Controverſies that can be made againſt it.

As to the VERSE itſelf, it is *ſhort* and *eaſy*; and is done in ſuch a *Meaſure* as was deſired by many Ingenious Perſons, (who greatly importun'd me to compleat this Work:) anſwering its Original *Proſe*, as near as poſſible.

Moreover, to Illuſtrate the Whole, I have adapted ſhort and eaſy *Expoſitional-Notes* oppoſite each *Verſe*; Explicating ſuch Obſcurities, as were not before tranſparent to every Capacity.

Secondly, To render this *Work* more compleat, I have ſet the ſame to MUSICK, Compoſed in *Two*, *Three*, and *Four* Muſical *Parts*, in *Score*, for *Voice*, or *Inſtrument*; Together with THE SONG OF SOLOMON; alſo various HYMNS, ANTHEMS, and CANONS on ſeveral Occaſions: With proper *Inſtructions* thereunto: Which advanceth

advanceth the Worſhip of GOD, in the Beauty of Holineſs.

I doubt not but that many in this Critick Age, will Employ their *Criticiſm* on the following *Verſe*, who are doubtleſs better able to have done this *Work* than myſelf: But if what I have here endeavour'd, doth not comport with the Dictates of their Judgment, I hope they will conſider (*Me Miſerum*,) that it was thruſt into the World in the midſt of an Employment to which I am always Bow'd by a daily and tedious Attendance.

Finally, I heartily recommend this *Work* to all Chriſtian Families, for their Godly *Solace* and *Comfort* in their own Houſes; hoping it may meet with a candid Reception even by ALL; and alſo be as *Uſeful* as is intended by the *Author*, to the Praiſe of GOD, and Service of *Men*. Which are the *Wiſhes* of,

Sirs,

Your moſt Humble,

And Affectionate Servant,

{From *Barns* in *Surry*, *Dec.* the 25th, A. D. 1737.} WILLIAM TANS'UR.

A

Poetical ENCOMIUM,

ON THE

Ingenious AUTHOR, Mr. TANS'UR.

By a Lover of DIVINE-MUSICK.

" MUSICK, is now to full Perfection come,
" And all that were before, are now Out-done;
" Thy *Harmony*, O TANS'UR! doth invite,
" Thy *Verſe* Divine, doth give a Heav'nly Light.
" Thou Sacred Knowledge doth to us impart,
" Thy MUSICK fills the Ear, and VERSE the Heart.
" When both are joyned into *Concert* ſweet,
" Then *Heav'nly* HARMONY is made compleat.
" Thy WORKS, when heard, do every Soul inſpire
" To imitate on Earth, a heav'nly Choir.
" Thy WORKS, O TANS'UR! have thee rais'd to FAME,
" And Purchas'd have a *Never-dying* NAME.
" May *Fortune* thee with Happineſs attend,
" Thee ſafely aid, and *Grace* thy *Soul* befriend:
" May'ſt thou be *Crown'd* in Heav'n; with *Angels* ſing
" Sweet HALLELUJAHS, To the *Heav'nly* KING.

AMEN.

A Com-

A *Compendious* INTRODUCTION, TO THE *Rudiments of* Muſick.

By Mr. WILLIAM TANS'UR.

NEVER can it be imagin'd that any *Part* of this moſt noble *Science* of MUSICK, can ever be rightly underſtood, or perform'd, unleſs the *Performer* be truly grounded in the GAMUT-RULES, and all other *Branches* thereunto belonging; tho' many flatter themſelves on the contrary: But let me aſſure ſuch Perſons, they are very much in the Dark, and ever will; neither will they ever attain to the true Performance of any *Part*, or *Leſſon*, no otherways than as they hear it from others: Nor can they be able to regain what they have forgot, or loſt, without the Aſſiſtance of ſome Perſon to teach them the ſame again.

But thoſe who endeavour to qualify themſelves in the *Grounds* and *Principles* of this *Art*, may be able to perform any *Part* whatſoever contain'd therein; and alſo very nearly at the very firſt Inſpection, if they be thoroughly grounded therein: Neither will they ever forget any Thing whilſt they are in Practice: But be able to learn, and perform any *Leſſon* without the Aſſiſtance of others. Thoſe who endeavour to be qualified therein, may be herein aſſiſted by the following *Rules*, which are done in a *New* and eaſy *Method*: Being Compendiouſly explicated in the *Five* included *Sections*, *viz.*

§ I. Of the GAMUT, and of CLIFFS: and their *Uſe*.

§ II. Of the *Names* of the NOTES, *&c.* And of other CHARACTERS uſed in *Muſick*.

§ III. Of TIME, in its ſeveral *Moods*.

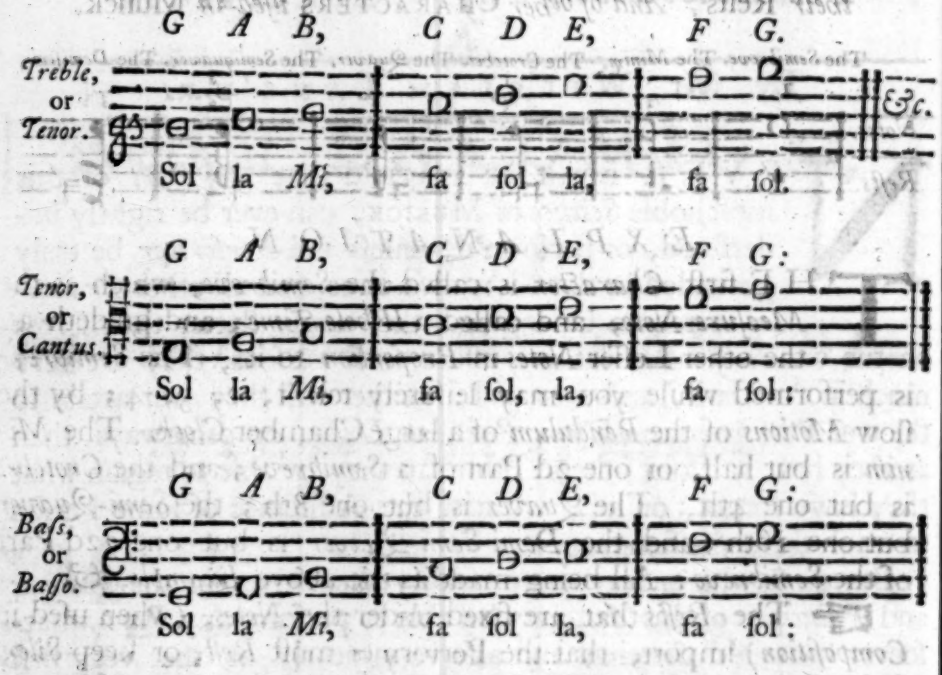
§ IV. Of KEYS, and of *Tranſpoſition*.

§ V. Of the ſeveral CONCORDS, and DISCORDS: And how to compare one *Part* of *Muſick* with another.

§ I. *Of the* GAMUT; *and of* CLIFFS: *And their* Uſe.

THE *Scale* of MUSICK is commonly call'd the GAMUT, which contains all the Degrees of *Sound*; but the better to explain its *Uſe*, I ſhall firſt ſet it down on the *five Lines*, in the *three* uſual *Cliffs*, thus:

The *GAMUT*, or *Scale* of *Muſick*.



EXPLANATION.

THIS *Scale* muſt be perfectly learnt by heart, which may be eaſily done by learning only one *Part* firſt; by reaſon every 8th *Sound* bears the ſame *Name* as it was before: Which will give you a proper *Name* for every *Line* and *Space*.

☞ Obſerve, that all are *Whole-Tones* both *Aſcending* and *Deſcending*, in every *Octave*, or 8th, only from *Mi* to *Fa*, and *La* to *Fa*; and they are but *Half-Tones*.

Of CLIFFS.

THE *Baſs* or, *F-faut-Cliff*, is ſet on the 2d *Line* from the Top; and called *F*, or *Fa*.

The

The *Contra*, or *C-ſolfaut Cliff*, may be ſet on any one of the 4 loweſt *Lines*; and is called C, or *Fa*: But ſeldom uſed but in *Inner Parts*, tho' formerly moſt uſed to the *Tenor*.

The *G-ſolreut*, or *Treble-Cliff*, is ſet on the 2d *Line* from the Bottom, and is called *G*, or *Sol*: Being moſtly uſed to the *Tenor*, by being ſung an 8th below; which is of more certainty than the *Contra-Cliff*, &c.

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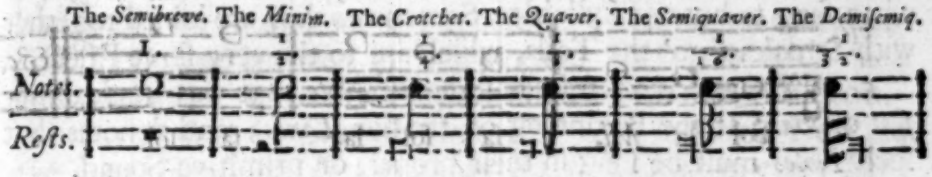
§ II. *Of the* Names, *And* Meaſures *of the* NOTES; *and their* Reſts: *And of other* CHARACTERS *uſed in* Muſick.

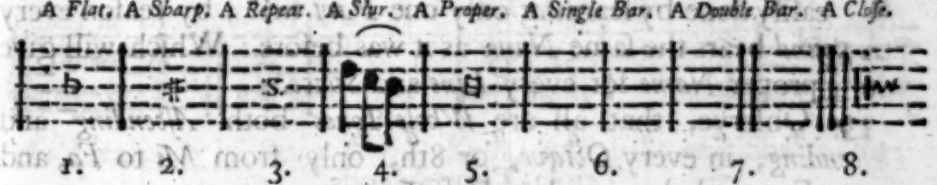


EXPLANATION.

THE firſt *Character* is called the *Semibreve*, which is the *Meaſure-Note*, and called a *Whole-Time*; and guideth all the other Leſſer *Notes* in *Proportion* to it. The *Semibreve* is performed while you may leiſurely tell 1, 2, 3, 4; by the ſlow *Motions* of the *Pendulum* of a large Chamber *Clock*. The *Minim* is but half, or one 2d Part of a *Semibreve*; and the *Crotchet* is but one 4th: The *Quaver* is but one 8th; the *Semi-Quaver* but one 16th; and the *Demi-Semi-Quaver* is but one 32d Part of the *Semibreve*: All being made as the above *Example*, *&c.*

☞ The *Reſts* that are fixed under the *Notes*, (when uſed in *Compoſition*) import, that the Performer muſt *Reſt*, or keep *Silent* ſo long as one of the Reſpective *Notes* are performing, *&c.*

Of other CHARACTERS *uſed in* Muſick, viz.



EXPLANATION.

1. A *Flat*, is made as above, and denotes that any *Note* it is ſet before, muſt be ſung half a *Tone* lower than it was before: the ſame as from *Mi* to *Fa*, or *La* to *Fa*, &c

2. A *Sharp*, denotes that any *Note* it is ſet before, muſt be ſung half a *Tone* higher than it was before; the ſame as from *Fa* to *Mi*, or *Fa* to *La*.

☞ Obſerve, that all *Flats*, or *Sharps*, that are placed at the Beginning of the five *Lines*, denote that all ſuch *Notes* muſt be ſung either *Flat*, or *Sharp*, that ſhall happen on that *Line* or *Space* thro' the whole *Stanza*; unleſs it be contradicted by another *Accidental Flat*, or *Sharp*; which ſerve for thoſe *Notes* only.

3. A *Repeat*, imports a Repetition; that ſuch a *Strain* muſt be repeated again, from the *Note* it is ſet over, after, or under.

4. A *Slur*, is drawn over or under any Number of *Notes* together when ſung to but one Syllable: Sometimes they are joined together with Stroaks thro' the Tails, which are to the very ſame Effect.

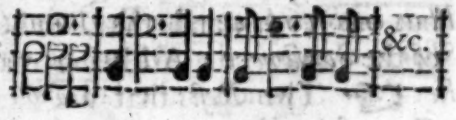
5. A *Proper*, is often ſet before any *Note* that was made either *flat* or *ſharp* at the Beginning of the five *Lines*; and denotes that ſuch *Notes* muſt be ſung in their proper, or primitive Sound.

6. A *Single-Bar*, is uſed to divide the *Time* according to the *Meaſure-Note*.

7. *Double-Bars*, are uſed to divide many *Strains* in *Muſick*, &c.

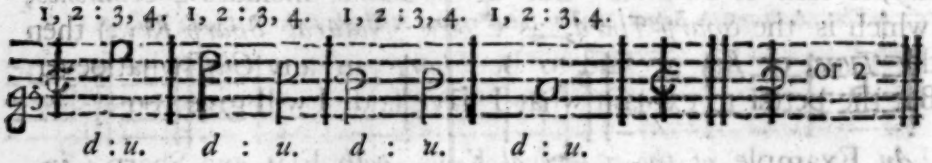
8. A *Cloſe*, is 2, 3, or more *Bars* drawn together after the laſt *Note*: which ſignifies a *Concluſion*, &c.

The *Point of Addition*, is a little *Dot* always ſet on the *Right ſide* of a *Note*; which adds to its *Sound*, or *Time*, half as much as it was before, &c. When this *Point* is added to the *Semibreve*, it muſt be held as long as 3 *Minims*, as thus:

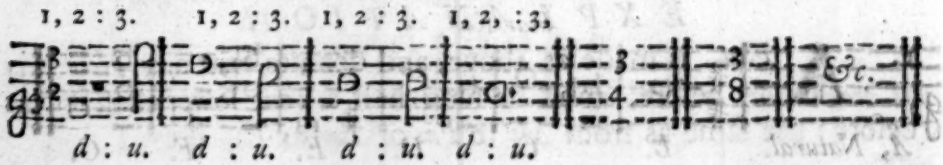


§ III. *Of* TIME; *And its ſeveral* Moods.

Common-Time Moods.



Tripla-Time Moods.



EXPLA-

EXPLANATION.

TIME is meaſured by the *Motion* of the *Hand* or *Foot*, which *Motions* repreſent the *Motions* of a *Pendulum*; by putting your *Hand down* and taking it *up* in equal *Motion*.

Common-Time is meaſured by *Even Numbers*, and known by the 3 *Moods*, as before: The *Firſt* is very ſlow; the *Second* as quick again; and the *Third* very quick: So that your *Hand*, or *Foot* muſt be *down*, and *up* in every *Bar*, in equal *Time*, as the *Figures* and *Letters* direct, *&c.*

Tripla-Time moves by *Odd Numbers*, as 3 *Minims*, 3 *Crotchets*, or 3 *Quavers*, (or more) in a Bar; two to be perform'd with the *Hand* or *Foot down*, and one *up*, as before. There are many various *Moods* in *Tripla-Time* uſed in Inſtrumental *Muſick*, which I ſhall omit to mention, by reaſon they are not concern'd in this Book.

Obſerve, that in *Common-Time*, and alſo in *Tripla-Time*, to have your *Hand*, or *Foot down* at the firſt *Note* in every *Bar*: And that all odd *Notes* before a *Bar*, be perform'd with the *Hand up*, &c. (See my *Compleat Melody*, (Chap. 6.)

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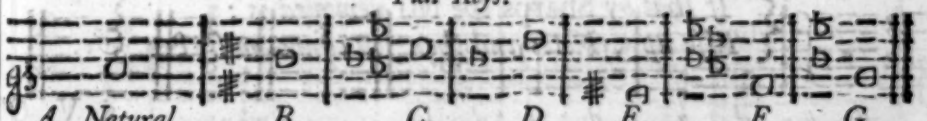
§ IV. *Of the ſeveral* KEYS: *And of* Tranſpoſition.

THERE are but two *Natural Keys* in *Muſick*, viz. *A*, the *Natural Flat-Key*; and *C*, the *Natural Sharp-Key*; all other artificial *Keys* being brought to the ſame Effect, by adding either *Flats* or *Sharps* at the Beginning of the *five Lines*; which *Flats* or *Sharps tranſpoſe* the *Mi* to be either next under, or next over the *Key-Note*; (which is the laſt *Note* of the *Baſs*) which *Key* is known to be either *Flat*, or *Sharp*, by the firſt *Third* next above the ſaid *Key-Note*: For if the *Third* includes but 3 *Semitones* (which is the *Flat-Third*, as *A*, the *Natural Flat-Key*;) then the *Tune*, or *Key*, is ſaid to be *Flat*. But if the *Third* includes 4 *Semitones*, (which is the *Sharp-Third*, as *C*, the *Natural Sharp-Key*;) then the *Tune*, or *Key* is ſaid to be *Sharp*; in any *Cliff* whatſoever. But the better to explain what I have ſaid, I will give you

An Example *of the* 7 *ſeveral* Keys, *both* Flat *and* Sharp; *in the* G Cliff.

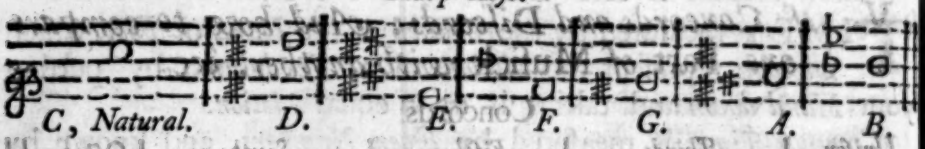
Flat Keys.



A, Natural. *B.* *C.* *D.* *E.* *F.* *G.*

Sharp

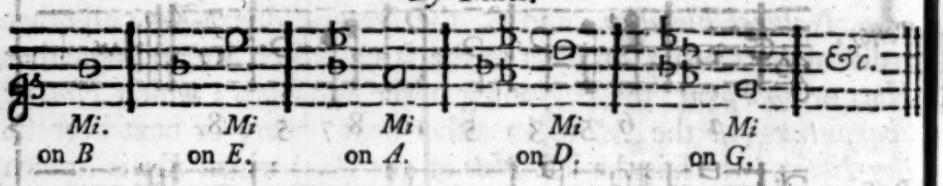
Sharp Keys.



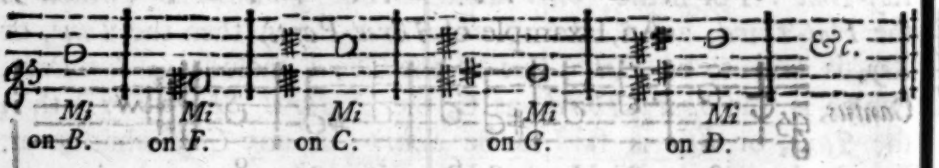
The 12 Artificial *Keys* as before, are made conformable to the 2 *Natural ones*; firſt by *Tranſpoſing* the *Mi*, (which is the *Maſter Note*,) either by *Flats*, or by *Sharps*; and afterwards founding your *Key* either next above, or next below it, *&c.* But the greateſt Difficulty lies in the regular placing the *Flats*, and *Sharps*; on which I ſhall add the following Inſtructions. *Ex. Gr.*—If the *Mi* be moved by *Flats*, the *Firſt* is founded on *B*, which ſhifts the *Mi* to *E*, a 4th above: (or 5th below.) The 2d *Flat* muſt be on *E*, which ſhifts the *Mi* to *A*, a 4th above the Former: So by this Method it may go thro' the whole *Syſtem* of *Octave*. To *Tranſpoſe* by *Sharps*, the firſt *Sharp* is founded on *F*, which is then *Mi*; the 2d *Sharp* muſt be on *C*, a 5th above the Former, *&c.* the *Mi* going with the laſt *Sharp* added.

Tranſpoſition *of the* Mi *by* Flats, *and* Sharps: *In the* G-Cliff.

By Flats.



By Sharps.

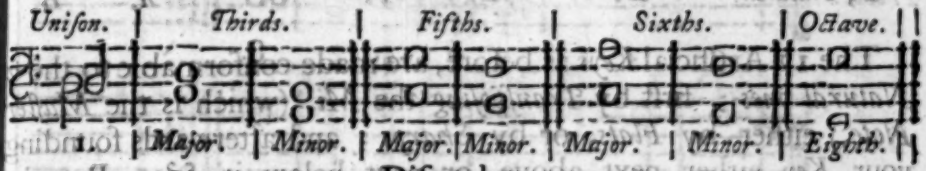


If that by Flats *the* Mi *you do remove:*
It muſt be called in the 4th *above*, &c.

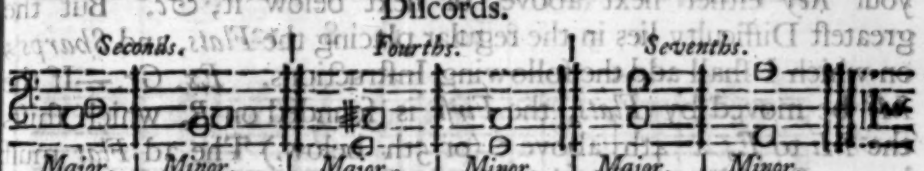
If that by Sharps *the* Mi *removed is:*
Riſe up 5 *Notes and then you cannot miſs*, &c.

§ V. *Of Concords and Diſcords: And how to compare one* Part *of* Muſick *with another*, &c.

Concords.

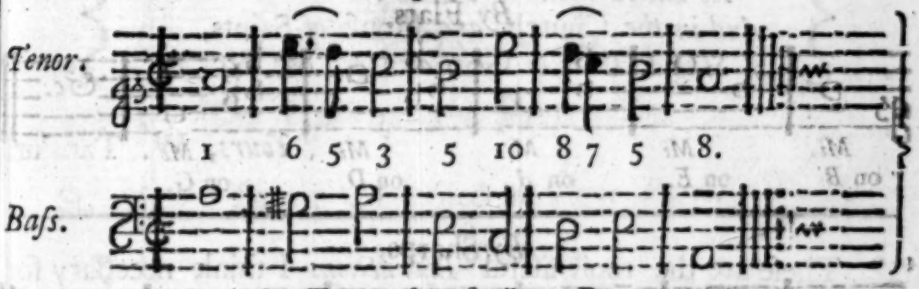


Diſcords.

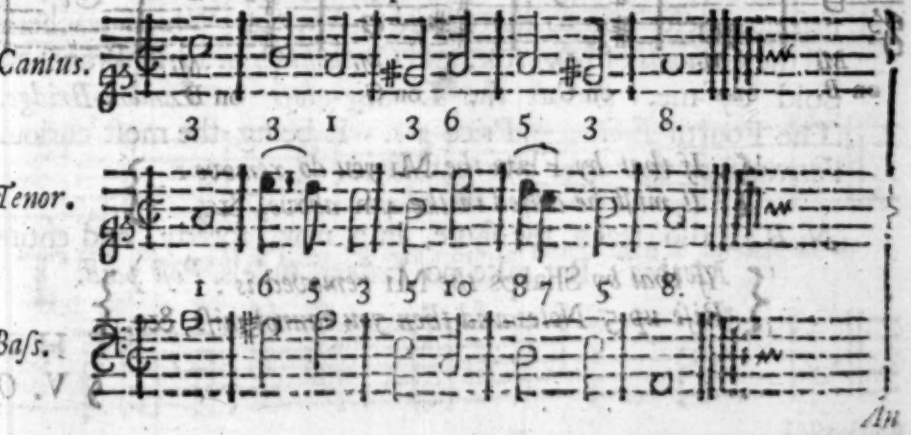


N.B. THAT if your *Voice* or *Inſtrument* would permit to Ten thouſand *Eights*, or *Octaves*, they are ſtill to the ſame Effect as their ſingle *Concord*, or *Diſcord*, &c. But I ſhall next give you ſome few *Examples* how to *Compare* one *Part* of *Muſick* with another: And ſo conclude.

An Example of *Two Parts*.

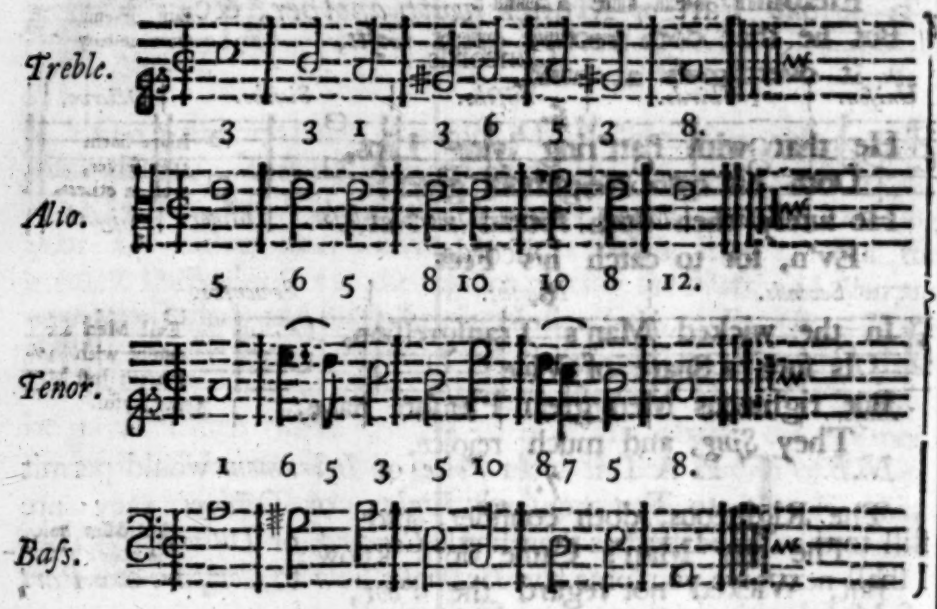


An Example of *Three Parts*.



An

An Example of *Four Parts.*



May all our Hearts *and* Tongues *be Tun'd,*
As Inſtruments *of* Praiſe:
And in the Church, *and* Houſe *of* Saints,
Sing Pſalms *to* GOD *always*, &c. &c. &c.

Yours, W. Tans'ur.

*** Theſe are the moſt uſeful *Inſtructions* I think neceſſary for young Beginners; But for farther Knowledge in this *Art*, or *Science*, I refer you to my *Compleat Melody*: Which teacheth all the *Grounds* of MUSICK, and *Compoſition* in all its Branches. Sold by me, and at the *Looking-glaſs* on *London-Bridge*. The Fourth *Edition*. Price 3 *s*. It being the moſt curious *Introduction* that ever was publiſhed.

N. B. I alſo teach the ſame, in a new, ſpeedy, and entire *Method*: But take no *Letters*, unleſs *Poſt paid*.

THE

THE PROVERBS of *SOLOMON:* IN *ENGLISH*-VERSE.

By Mr. WILLIAM TANS'UR.

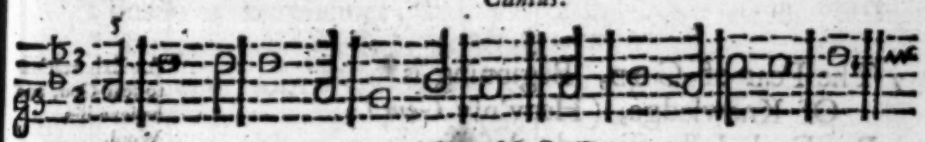
Auditâ Utrâque Parte, judica.
Hear with both Ears, and then judge.

CHAP. I.

1, 2, 3. *The Uſe of the* Proverbs.

St. *Aſaph's* Tune: Compoſed in *Three Parts.* W. T.

Cantus.



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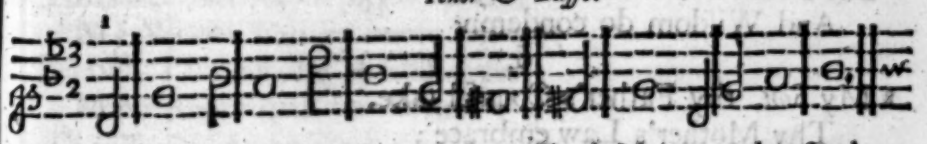
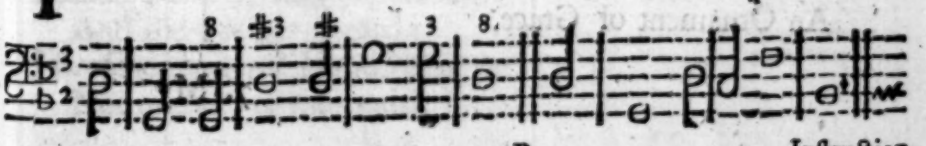
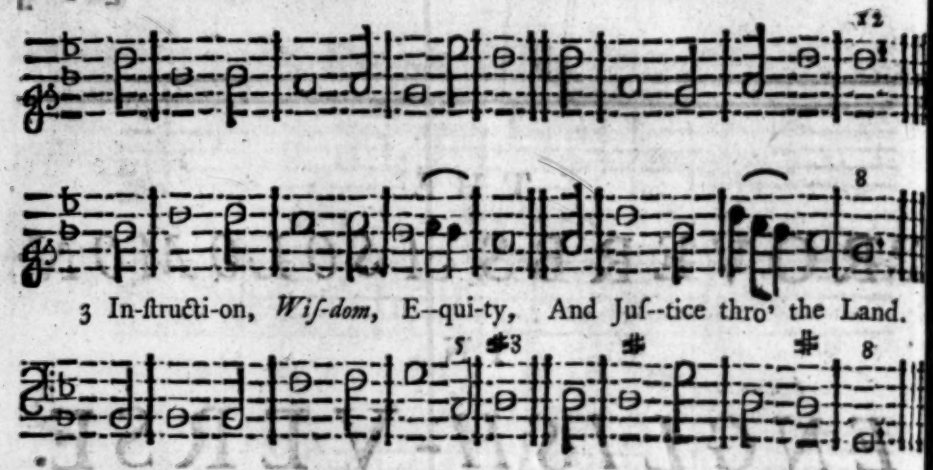


1 THE *Pro-verbs* of King *Da-vid's Son,* 2 Teach Men to un-der--ſtand





2.

4 They Wiſdom to the Simple give,
That ſuch may know it right:
To young Men, Knowledge is convey'd,
By this *proverb'al* Light.

3.

5 Wiſe Men will hear, and much increaſe
In Learning; Likewiſe they
That are of Underſtanding, will
Wiſe Counſels ſtrict obey.

Wiſe Men will hear, and learn; and obey good Counſel.

4.

6 To underſtand a *PROVERB* well,
Such will their Hearts incline:
Into dark *Sayings* they'll inſpect,
And Words that are Divine.

5.

7 The Fear of GOD, Beginning is
Of Knowledge, (Heav'nly *Gem!*)
But Fools Inſtruction do deſpiſe,
And Wiſdom do condemn.

An Exhortation to fear God, and believe his Word.

6.

8 My *Son*, thy Father's Counſel take,
Thy Mother's Law embrace;
They'll be to thee as Chains of Gold,
An Ornament of Grace.

7. My

7.

CHAP. I.

An Exhortation to avoid the enticings of Sinners.

10 My *Son*, if Sinners thee entice,
To them do not conſent;
11 Nor lie in Ambuſh to deſtroy,
The Blood that's innocent.

8.

They'll ſay to thee, Let's lurk, and eat
12 Them up, like to the *Grave*:
13 We'll all their Wealth and Riches ſhare,
14 And all one *Purſe* will have.

9.

15 My *Son*, walk not within ſuch Ways
As are averſe from Good;
16 Whoſe Feet trace none but wicked Paths,
And take Delight in Blood.

10.

17 In vain ſuch Men do lie in wait,
18 Their *Nets* are open ſet:
19 All ſuch as greedy are of Gain,
Are catch'd in their own *Net*.

Wicked Men are catched in their own Snares.

11.

20 Wiſdom cries out within the Streets,
21 And *City* too likewiſe;
And at the Op'ning of the *Gates*,
She thus burſts out her Voice:

Wiſdom complaineth of her Contempt.

12.

22 How long will ye, ye ſimple ones,
Thus love Simplicity:
And Scorners take Delight in Scorn,
And Fools from Wiſdom fly?

13.

23 Turn ye, turn ye, at my Reproof,
My Words ſhall be made known:
Behold, I'll pour my Sp'rit on ye,
Mine Anger ſhall be ſhown.

14.

24 Becauſe I call'd, and ye refus'd,
And did not me regard:
I ſtretched out my Hand, and yet
Not one of ye me heard.

Wiſdom threatneth her Contemners with great Woe.

15.

25 Ye ſet my Counſel all at nought,
And did my Call neglect:
And hearkned not to my Reproof,
But did the ſame reject.

16.

26 Becauſe you've not obey'd my Voice,
When I did call and cry:
27 When Fear ſhall come, I then will laugh
At your Calamity.

17.

When Fear, and Anguiſh, and Diſtreſs,
Shall come like a *Whirl-wind*: Wiſdom will not anſwer at a late Call.
28 Then ye ſhall call, and me ſhall ſeek,
But never ſhall me find.

18.

Becauſe ye always did refuſe,
The Fear of GOD the Lord:
30 And always ſcorned my Reproof,
29 And Knowledge have abhorr'd.

19.

31 Therefore they ev'ry one ſhall eat Every one ſhall receive as they merit by Wickedneſs.
The Fruit of their own Way:
32 The ſimple ones Proſperity
Shall work their own Decay.

20.

33 But thoſe that hearken to my Word, The godly and obedient ſhall be ſafe and ſure.
Shall ſtill in Safety dwell:
And be exempt from Fear and Ill,
With ſuch it ſhall be well.

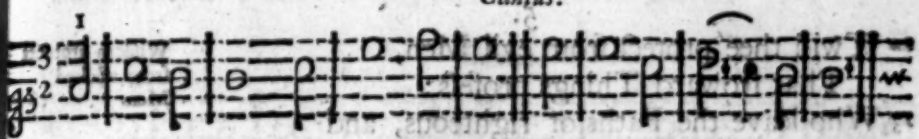
CHAP.

CHAP. II.

1, 2, 3. *Wiſdom promiſeth Godlineſs to her Children.*

St. *Peter's* Tune: Compoſed in *Three Parts.* W. T.

Cantus.



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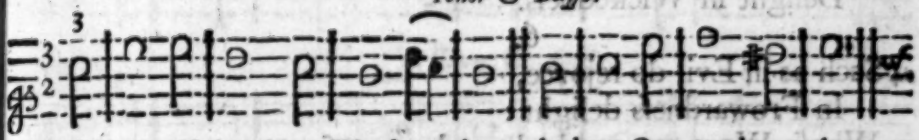
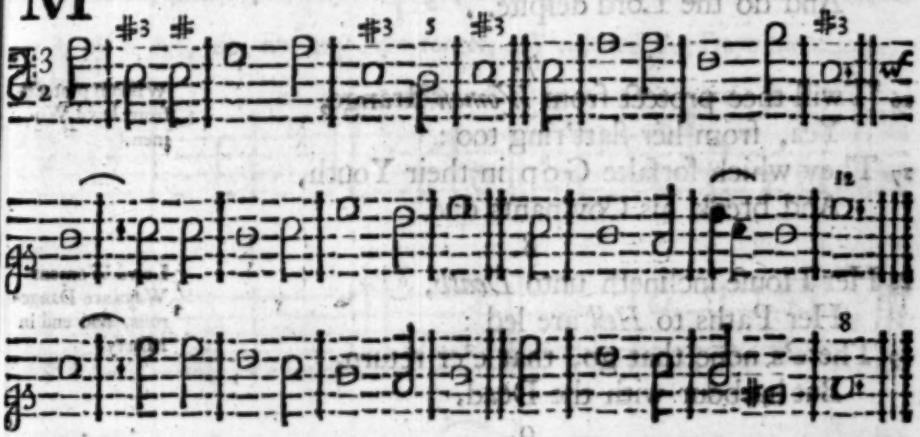
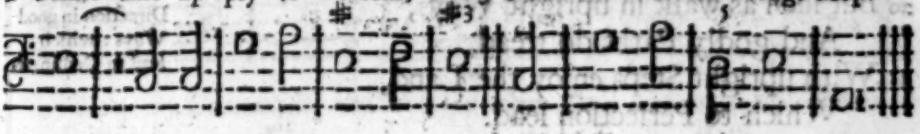


1 MY *Son*, if thou'lt my Words receive, And my Commandments keep:



2 Thine ears ap--ply to Wiſdom, and 3 Thine Heart to Knowledge deep.



2.

4 If after Knowledge thou wilt cry,
As if for fineſt Gold:
Likewiſe for Underſtanding too,
5 Thou both ſhalt then behold.

Seek after Knowledge, and thou ſhalt find it.

3.

6 Wiſdom and Knowledge doth from GOD
7 Moſt plentifully flow
8 On thoſe that Paths of Judgment keep,
9 And Righteouſneſs do know,

Righteous Men enjoy Knowledge plentifully.

4. When

4.

10 When Wiſdom's grounded in the Heart,
11 Diſcretion doth uphold:
Knowledge and Underſtanding is
A Pleaſure to the Soul.

Wiſdom promiſeth Safety from evil Company: and gives Pleaſure to the Soul.

5.

12 'Twill thee protect from evil Men,
That froward Things profeſs:
13 Who leave the Paths of righteous, and
Delight in Wickedneſs.

Wiſdom protects from wicked Men.

6.

14 Such as in Evil do rejoyce,
In Frowardneſs delight:
15 Whoſe Ways are crooked, and perverſe,
And do the Lord deſpite.

7.

16 'Twill thee protect from *Women* ſtrange,
Yea, from her flatt'ring too:
17 They which forſake GOD in their Youth,
And break his Cov'nants due.

Wiſdom protects from lewd Women.

8.

18 Her Houſe inclineth unto *Death*,
Her Paths to *Hell* are led:
19 There's none that go, that e'er return,
But harbour with the Dead.

Lewd Womens Ways are Dangerous, and end in Miſery.

9.

20 But ſuch as walk in upright Ways,
And godly Paths do tread,
21 With upright Steps enjoy the Land,
Which to Perfection lead.

Wiſdom giveth Direction in good Ways: which lead to Godlineſs.

10.

22 But wicked Men, GOD will confound,
And cut them from their Place:
Tranſgreſſors ſhall be rooted out,
And brought to foul Diſgrace.

Wicked Mens Ends are ſhameful, and end in Miſery.

CHAP.

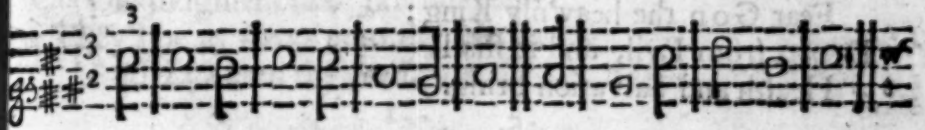
1, 2, 3, 4.

CHAP. III.

An Exhortation to Obedience.

St. *Phillip*'s Tune: Compoſed in *Three Parts.* W. T.

Cantus.



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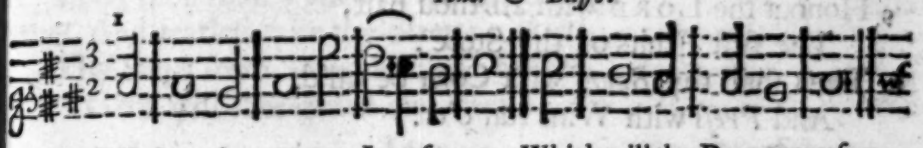
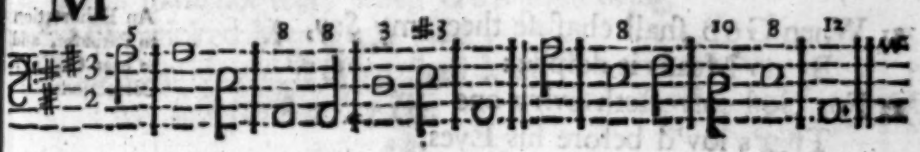
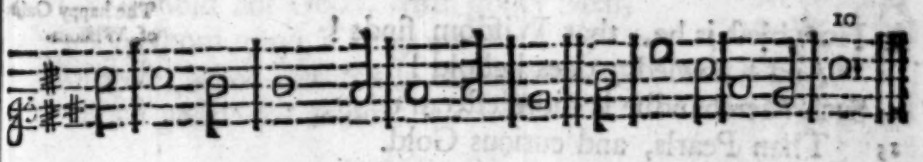
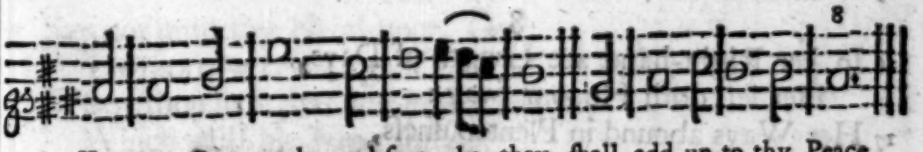


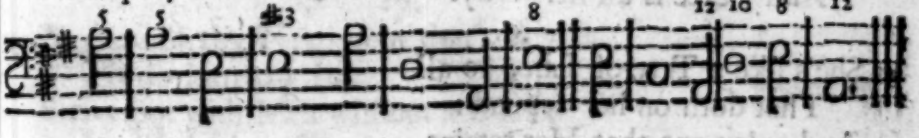
1 MY *Son*, do not my Law forget, 2 Which will thy Days encreaſe:







Keep my Commands, and ſure—ly they ſhall add un-to thy Peace.



2.

3 Mercy and Truth do not forſake,
Upon thine Heart them bind:
4 And Favour in both GOD and Man,
Thou evermore ſhalt find.

3. Truſt

CHAP. 3.

An Exhortation to Faith, and to fear God, and honour him: which bringeth Plenty, &c.

3.

5 Truſt in the LORD with all thine Heart,
Don't to thy Knowledge truſt:
6 In all thy Ways acknowledge GOD,
And he'll direct thee juſt.

4.

7 Shun Wiſdom in thine own Conceit,
Fear GOD the heav'nly King:
Depart from Evil, and it ſhall
8 Health and Salvation bring.

5.

9 Honour the LORD with all thou haſt,
The firſt Fruits of thy Store:
10 Then ſhall thy *Barns* with Corn be fill'd,
And *Preſs* with Wine run o'er.

6.

An Exhortation to Patience, and to bear God's Corrections.

11 When GOD ſhall chaſtiſe thee, my *Son*,
By no Means it deſpiſe:
12 For God correcteth ev'ry one
That's lov'd before his Eyes.

7.

The happy Gain of Wiſdom.

13 How bleſt is he, that Wiſdom finds!
And Knowledge does behold!
14 Such Merchandiſe is more eſteem'd
15 Than Pearls, and curious Gold.

8.

16 In her Right-hand are Length of Days,
Her left doth Honour ſway:
17 Her Ways abound in Plenteouſneſs,
And Peace is all her Way.

9.

18 She's like a Tree of Life, to all
That doth on her depend:
And ev'ry one that Her retains,
Hath ſure a faithful Friend.

10.

The Power of Wiſdom.

19 By Wiſdom GOD hath made the Earth,
Man's mortal Eye may ſee;
With Underſtanding, form'd the Heav'ns,
His Dwelling Place to be.

11. By

11.

20 By Knowledge, GOD hath made the Sea,
(O vaſt Creator's Skill!)
Likewiſe the Clouds to bring forth Rain,
And on the Earth diſtil.

12.

21 My *Son*, let Wiſdom ne'er depart, — The Benefits of Wiſdom.
On Judgment take faſt hold:
22 They'l be as *Grace* unto thy Neck,
And *Life* unto thy Soul.

13.

23 Then thou ſhalt walk in Paths moſt ſafe,
24 And fearleſs take thy Sleep:
Thy Steps from Stumbles ſhall be free,
GOD will thee guard and keep.

14.

25 Thou ſhalt not fear, when GOD ſhall bring
On wicked Men great Woe:
26 Thy Confidence in GOD ſhall keep
Thee ſafe from ev'ry *Foe*.

15.

27 * Withhold not Good, from godly Men, — An Exhortation to Charity.
To whom good Things are due:
But give, when e'er 'tis in thy Pow'r,
Such *godly Acts* to do.

16.

28 Say not unto thy Neighbour, Go,
To-morrow come again:
When thou haſt that within thy Houſe,
Which will his Need ſuſtain.

17.

29 * Againſt thy Neighbour don't deviſe, — An Exhortation to Peace, Unity and Content.
To do him any Ill:
30 Strive not with Men without a Cauſe,
Nor ſeek their Blood to ſpill.

18.

31 To the Oppreſſor bear not Ill;
Truly the froward are
32 Abomination to the LORD,
With Righteous th' have no Share.

19.

33 * The Curſe of GOD within the Houſe
Of Wicked doth abound:
But in the Dwellings of the Juſt,
Are Bleſſings ever found.

20.

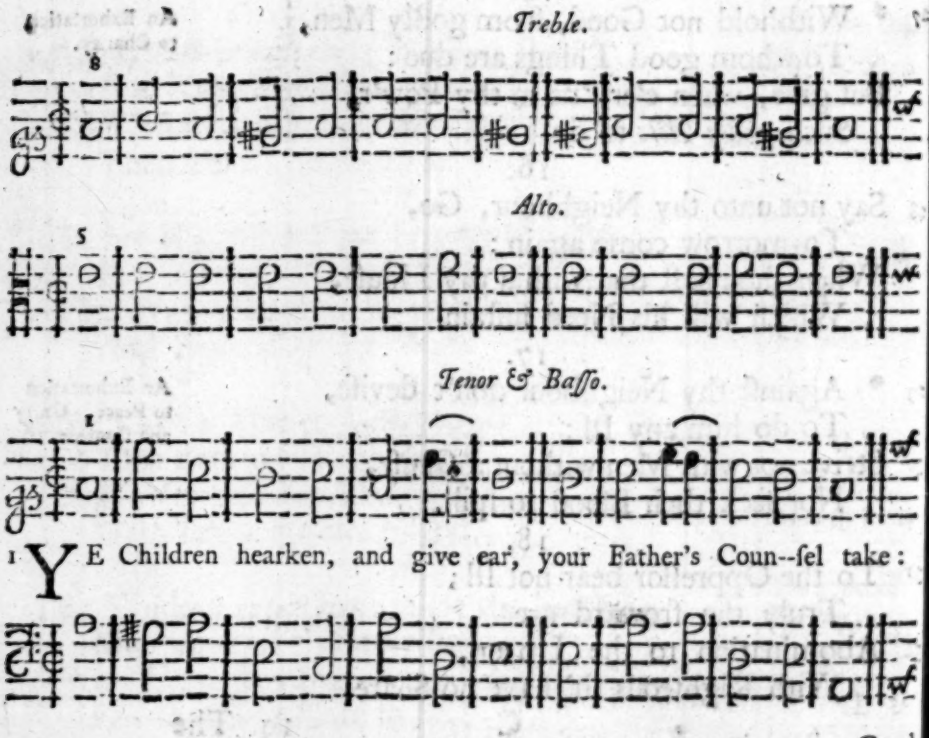
34 For ſcorning, GOD will Scorners ſcorn,
The Lowly raiſe to Fame:
53 The *Wiſe* inherit Glory ſhall,
And *Fools* be brought to Shame.

CHAP. 3.
The curſed State of the Wicked: And the Bleſſings of the Juſt.

CHAP. IV.

1, 2. Solomon *Perſuadeth to Obedience.*

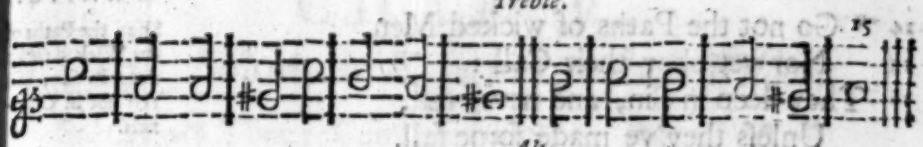
St. *Edmund*'s Tune: Compoſed in *Four Parts.* W. T.



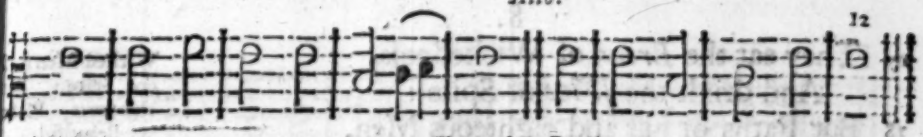
1 YE Children hearken, and give ear, your Father's Coun--ſel take:

Good

Treble.



Alto.



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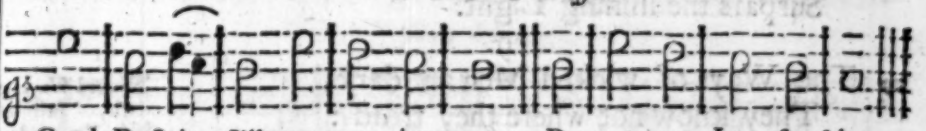
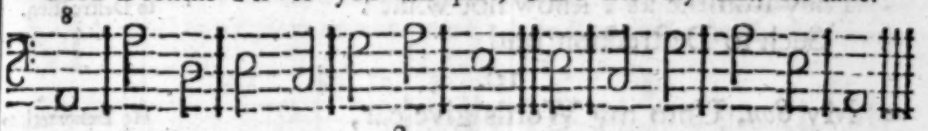


Good Doctrine I'll to you im--part, 2 Do not my Law for-ſake.



2.

3 * My *Parents* thus inſtructed me,
And alſo lov'd me well :
4 Keep my Commands, and live, ſay they,
5 Let Wiſdom with thee dwell.

He ſheweth what Inſtruction he had of his Parents : and Exhorteth to ſtudy Wiſdom.

3.

6 Forſake her not, her Love, and She,
Will ſafely thee preſerve :
7 Get Underſtanding too likewiſe,
And ye ſhall never ſwerve.

Forſake not Wiſdom : for ſhe'l preſerve thee.

4.

8 Exalt her, and ſhe'l thee promote,
To Honour and Renown :
Embrace her, and ſhe'l be thy Aid,
9 And thee with Glory crown.

Wiſdom highly promoteth.

5.

10 Hear me, my *Son*, and mark my *Words*,
Then ſhall thy Days increaſe :
11 I have thee taught to know aright,
The Paths of Reſt and Peace.

Wiſdom lengtheneth Life, with Diligence.

6.

12 Where e'er thou Go'ſt, thou ne'er ſhalt ſlide,
If thou'lt Inſtruction hold :
13 Let her not Go, ſhe is thy Life,
And precious more than *Gold*.

Inſtruction is precious and preſerveth.

7.

14 * Go not the Paths of wicked Men,
15 Nor yet obey their Call:
16 They ſleep in Sin, and never reſt,
Unleſs they've made ſome fall.

CHAP. 4.

Shun the Paths of the Wicked: who ſleep in Sin, and reſt not in Goodneſs.

8.

17 They eat the *Bread* of Wickedneſs,
And drink the *Wine* of Spite:
18 But Paths of juſt and righteous Men,
Surpaſs the ſhining Light.

Wicked Men feed on Spite: But righteous Paths are Beautiful.

9.

19 The Ways of wicked Men are dark,
They know not where they tread:
They ſtumble at I know not what;
Such to Deſtruction lead.

Wicked Ways are dark, full of Stumbles, and lead to Deſtruction.

10.

20 My *Son*, Unto my Words give ear,
21 On them fix faſt thy Mind:
22 From which comes Health unto thy Bones,
Thou Life therein ſhalt find.

He Exhorteth to faith: from which cometh Health, and Life to Eternity.

11.

23 * Keep firm thy Heart, with Diligence,
From thence proceedeth Life:
24 Put far from thee all froward Lips,
That take delight in Strife.

He Exhorteth to Sanctification, and to avoid Frowardneſs.

12.

25 Fix faſt thine Eyes, and tread the Paths;
26 Let thy Ways 'ſtabliſh'd be:
27 Turn not unto the Right nor Left,
And then full ſafe are ye.

A ſtedfaſt Heart is ſafe and ſure.

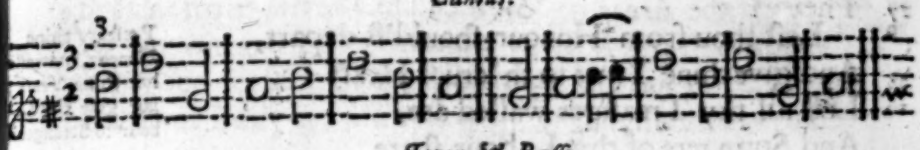
CHAP.

CHAP. V.

1, 2. Solomon *Exhorteth to ſtudy Wiſdom.*

St. *Olave*'s Tune: Compoſed in *Three Parts.* W. T.

Cantus.



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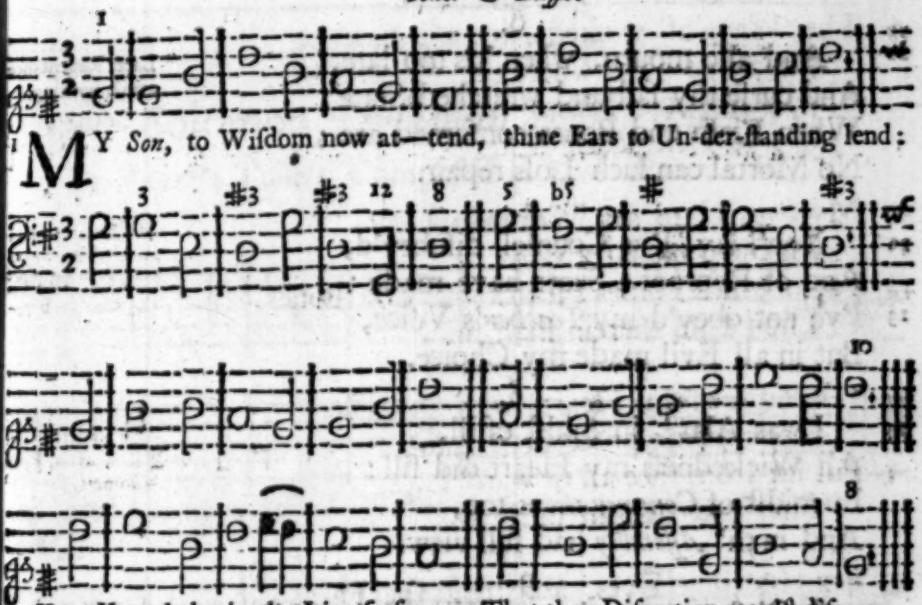


1 MY *Son*, to Wiſdom now at—tend, thine Ears to Un-der-ſtanding lend:

Keep Knowledge in thy Lips ſo firm, 2 That thou Diſcretion may'ſt diſcern.

2.

He ſheweth the Miſchief of Whoredom, and Riot.

3 * Strange *Women*'s Lips at firſt ſeem ſweet,
More ſoft than Oil, yea, vaſt compleat;
But prove at laſt a bitter Dart,
4 A *Two-Edg'd Sword* is not ſo ſharp.

3.

A Harlot's Ways lead to Ruin: and end in Woe.

5 Her Feet go down to *Death*'s cold *Cell*,
Her Steps likewiſe take hold of *Hell*:
6 If thou could'ſt view her Paths of Life,
They'l fickle prove, and end in Strife.

4. Hear

4

7 Hear me, ye Children, and incline
To keep my *Words* which are *Divine*:
8 Remove thy Feet far from her *Cell*,
And come not near where ſhe doth dwell.

CHAP 5.
Hear Counſel, and go not near a Harlot's Houſe.

5.

9 Leſt thou from Honour ſhould'ſt depart,
And give thine Years to th'cruel Heart;
10 Leſt all thy Treaſures waſted are,
And Strangers of thy Labour ſhare.

Preſerve thine Honour, and waſte not thine Years; nor give thy Labour to Strangers.

6.

11 And alſo mourn, when 'tis too late,
And curſe thy ſad and wretched State:
When Fleſh and Bones conſumed are;
No Mortal can ſuch Loſs repair.

Late Repentance avails nothing.

7.

12 You'l ſay, I've Counſel diſobey'd,
And of Reproof a Scorn have made;
13 I've not obey'd my *Teacher*'s Voice,
But in all Evil made my Choice.

8.

14 I was Alas! in midſt of ill,
All Wickedneſs my Heart did fill:
In midſt of *Congregations* too,
And in th' *Aſſembly* had full view.

9.

15 * Obſerve, and learn, What I thee tell,
Drink Waters out of thine own *Well*:
16 And let thy *Fountains* ſpread abroad,
And *Rivers* in the Streets afford.

He exhorteth to Contentedneſs and Liberality.

10.

17 Let them be thine, yea, thine alone,
18 Not Strangers; thine a *bleſſed* One:
* Rejoyce with the *Wife* of thy Youth,
19 Let her be Loving, and of Truth.

He exhorteth to Chaſtity.

11.

Her Breaſts ſhall thy Affection move,
Thou ſhalt be raviſh'd with her Love:
20 Why then my *Son?* Why wilt thou range
For to Embrace a *Woman* ſtrange?

Love thine own Wife; and ſhun Harlots.

12. For

12.

For GOD doth know the Heart of Man,
Alſo his ſecret Thoughts doth ſcan:
Men's own Iniquities ſhall bind
Themſelves in Cords of Sin, confind.

CHAP. 6.

Wicked Men are overtaken with their Sins.

13.

Such as from *ſacred* Counſel fly,
Shall ſure without Inſtruction die:
When Men forſake *God's* Righteous Way,
In midſt of Folly go aſtray.

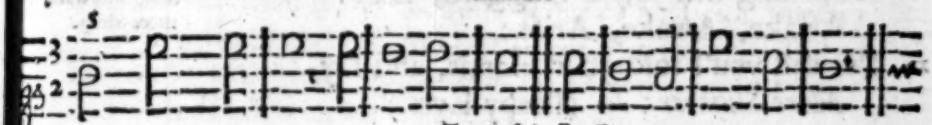
Wicked Men go aſtray in midſt of Folly: and die without Inſtruction.

CHAP. VI.

1, 2. Solomon *Perſuadeth againſt Suretyſhip.*

St. *Mark*'s Tune: Compoſed in *Three Parts.* W. T.

Cantus.



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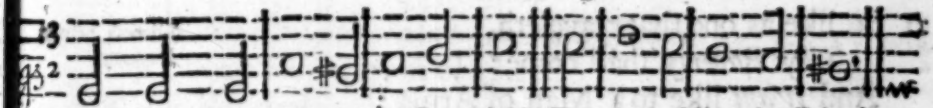
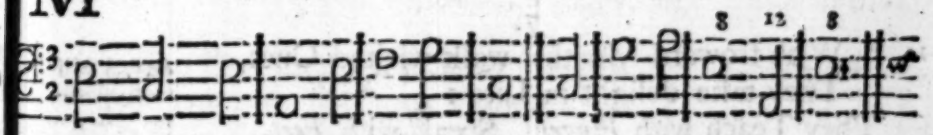
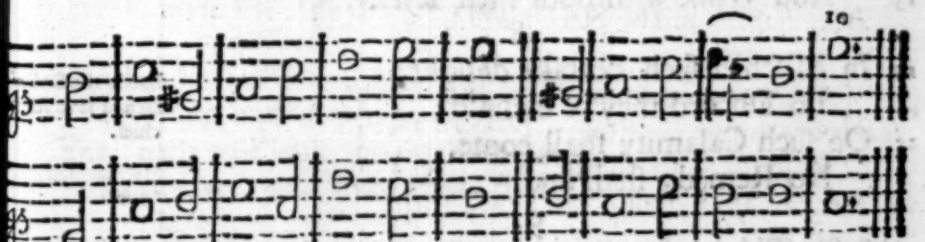
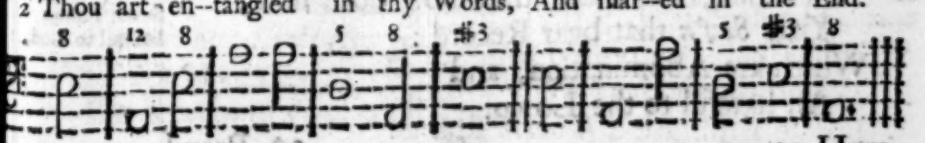


MY *Son*, when *Su—re—ty* thou giv'ſt, For to o-blige thy Friend:





2 Thou art en--tangled in thy Words, And ſnar--ed in the End.



2. Hum-

2.

Get free from Obligations.

3 Humble thy ſelf, make ſure thy Friend,
4 And ſleep not in the Snare:
5 Deliv'r thy ſelf, like as a *Roe*,
Or *Bird* that's in the Air.

3.

Againſt Idleneſs; an Example.

6 * Go to the *Ant*, thou Sluggard, Go,
Likewiſe her Ways diſcern:
7 She hath no Guide, nor Overſeer;
Yet thou may'ſt of her learn.

4.

Provide in Harveſt.

8 She doth provide in *Summer-Time*,
In *Harveſt* gathers Meat:
She layeth up her *Winter* Store,
That ſhe may freely eat.

5.

Sluggards want more Sleep.

9 How long will ye, O Sluggard, ſleep?
Awake, Awake, Ariſe:
10 Yet ſtill you'l fold your Hands, and ſay,
More Slumber: — (ſleepy Eyes.)

6.

Idleneſs brings Poverty.

11 So like as one that traveleth,
Thy *Poverty* ſhall come:
And *Want* like to a Man of Arms;
This, this ſhall be thy Doom.

7.

Againſt Miſchievouſneſs.

12 * With froward Mouths, walk wicked Ones,
They take delight in Lies:
They Teach with *Fingers*, Speak with *Feet*,
13 And Wink with both their *Eyes*.

8.

Bad is the End of ſuch as love Miſchief.

14 In Miſchief ſuch do take delight,
To Diſcord they're inclin'd:
15 On ſuch Calamity ſhall come,
No Remedy ſhall find.

9.

Seven Things hateful to God,

16 * *Six* Things there are, that GOD doth hate,
Yea, *Sev'n* that bear Record:
Which are Abomination, and
All hateful to the LORD.

10. Proud

10.

17 (1) Proud Looks, (2) likewiſe a lying Tongue,
(3) And ſuch as do ſhed Blood:
18 (4) And ſuch as wicked Thoughts deviſe,
And hate Things that are good.

11.

(5) Yea, ſuch as run to Miſchief ſwift,
19 (6) Falſe Witneſſes likewiſe:
(7) They that ſow Diſcord among Friends,
Thro' Miſchief, and falſe Lies.

12.

20 * My Son, thy *Father's* Counſel take, — The Bleſſing of Obedience.
Thy *Mother's* Law embrace:
21 And bind moſt firmly to thy Heart
Such *Ornaments* of GRACE.

13.

Where e'er thou go'ſt, it ſhall thee lead, — Obedience will preſerve both in ſleeping and awake.
When ſleeping, thee preſerve:
22 Diſcourſe with thee, when thou'rt awake,
From *Wiſdom* never ſwerve.

14.

23 * The LORD's Commands are moſt *divine*, — God's Commands and Precepts will protect from ſtrange Women, &c.
His *Precepts* ſhine moſt bright:
And his Reproofs are unto thee
Like as a flaming Light.

15.

24 To keep thee from the *Woman* ſtrange, — The Miſchief of Whoredom.
And from her flatt'ring Tongue:
25 After ſuch *Beauty* do not luſt,
For ſuch will do thee Wrong.

16.

26 For by ſuch *Women*, Men are brought — A Whore will bring a Man to a Piece of Bread.
To *Want* and *Beggery*:
Yea, ſuch will hunt for precious Souls,
Take Care, and from them fly.

17.

27 In Boſom, Who can *Fire* hold? — A Compariſon of Adultery: not free from Sin.
28 Or on hot *Coals* can go?
And not have *Cloaths* nor *Feet* be burnt,
But ſcorching *Heat* muſt know.

18.

CHAP. 6.

29 So he that loves his Neighbour's Wife,
And into her goes in:
Shall not be deem'd as innocent,
But guilty is of Sin.

Adulterers are not innocent.

19.

30 Men, don't deſpiſe a Thief that ſteals
When he is hungery:
Nor blame him when he Theft commits,
His Soul to ſatisfy.

Attonement may be made for Theft.

20.

31 For whenſoever he be found,
Seven-fold he ſhall reſtore:
Yea, all his Subſtance ſhall attone
That is within his Door.

21.

32 But he that with a *Woman* doth
Commit *Adultery:*
He wanteth Judgment, alſo doth
His precious *Soul* deſtroy.

Attonement never can be made for Adultery.

22.

33 He ſuch a fatal *Wound* ſhall get,
That never will decay:
Shame and Diſhonour, truly that
Shall ne'er be wip'd away.

The Stain of Adultery never is done away.

23.

43 * *Jealouſy*, is the Rage of Man,
His Mind's ſo wicked bent:
35 No *Gift*, nor *Ranſom* he'll regard,
Or ever reſt content.

Jealous Perſons are never at rest

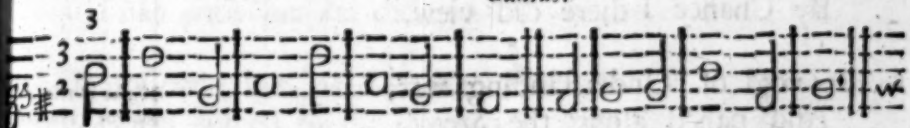
CHAP.

CHAP. VII.

1, 2. Solomon *perſuadeth to a ſincere, and kind Familiarity with* Wiſdom.

St. *James*'s Tune : Compoſed in *Three Parts*. W. T.

Cantus.



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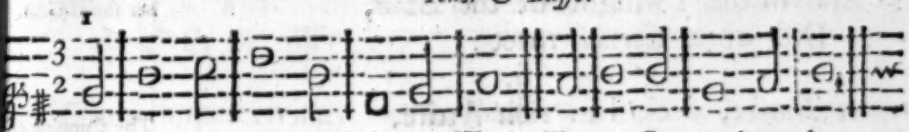
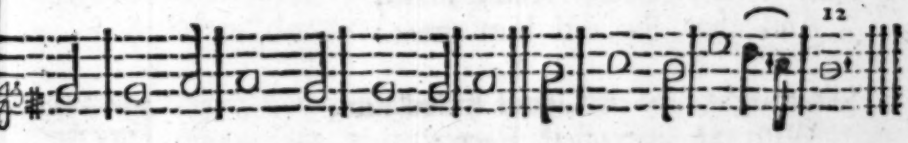
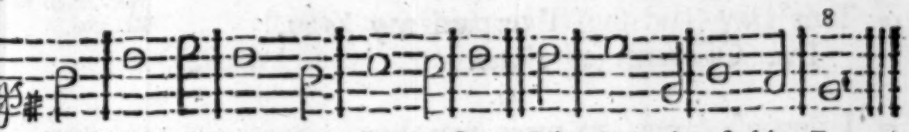
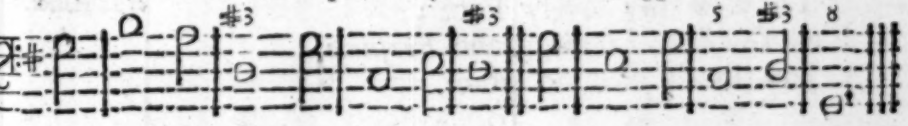


MY *Son*, at--tend, and keep my *Words*, To my *Commands* ap-ply,





And thou ſhalt live ; Keep thou my *Law*, Like th'Apple of thine Eye.



2.

Bind them upon thy *Fingers*, and
Write them upon thine *Heart* :
Them *Kinſwomen* and *Siſters* call,
And from them ne'er depart,

3.

5 They'll keep thee from the *Harlot* lewd,
That flatt'reth with her Tongue;
From ſuch as ruin many Souls,
And ſeek to do them Wrong.

4.

6 * When at the *Window*, in my Houſe,
I look'd my Caſement through:
7 A *Youth* among the ſimple Ones,
By Chance I there did view.

5.

8 He void of Underſtanding was,
And paſs'd along the *Street*;
9 And in the Twilight of the *Ev'n*,
Did at a *Corner* meet:

6.

10 A *Harlot*, deck'd in rich Attire,
She ſubtle was of Heart:
11 Both lewd, and ſtubborn, and whoſe Feet
Do from her Houſe depart.

7.

12 She lay in wait, for ev'ry one,
That paſſed in the *Street*:
And at her *Corner* ready ſtood,
And thus ſhe did him greet:

8.

13 She caught him firſt, and kiſſed him,
With an immodeſt Face:
14 This Day (ſaid ſhe) I've paid my *Vows*,
I've Offerings of *Peace*.

9.

15 I purpoſe came, to meet you here,
To view thy lovely Face;
16 Fine *Tap'ſtry*, *Linning*, and *Perfume*,
17 My lovely *Bed* do grace.

10.

18 Come, let us take our Fill of *Love*,
Until the Morn appear:
19 My *Good-man* is a Journey gone,
Therefore, you need not fear.

CHAP. 7.

Wiſdom will protect thee from ſtrange Women.

Solomon ſhews the Way of a Harlot, by his own Experience.

Night is the Harlot's Harveſt when ſhe reaps her ſinful Gain.

The Cunning of an Harlot.

A Harlot waits for every one, and all are welcome.

Harlots will ſcreen their Wickedneſs with Religion.

The Deluſions of an Harlot.

Harlots Pretences are all Love, tho' they prove fatal.

11.

He likewiſe *Money* took with him,
To ſerve 'till ſuch a Day:
I know the Time when he'll return,
Come in, make no Delay.

Harlots loſe no Opportunities.

12.

She with her Speeches made him yield,
Yea, him deluded ſo;
And thus deceiv'd his ſimple Heart,
That with her he did go.

Fine Words, and fair Speeches, deceive the Hearts of the Simple.

13.

He follow'd her, as doth the *Fool*,
When forced to the *Stocks*;
And ſteps apace towards his End,
As doth the ſilly *Ox*.

The deſperate Simplicity of a wanton young Man.

14.

Thus, unperceiving, like a *Bird*,
That haſtens to the Snare:
'Till Darts do pierce his Liver through,
Of *Death* he's not aware.

He is ſnared unawares.

15.

* Hearken to me, ye *Children* dear,
And to my *Words* attend:
And never ſtray in *Harlot's* Paths,
Her Ways do *fatal* end.

Solomon exhorts to avoid Harlots; and ſhews their woful End.

16.

By her, have many wounded been,
Yea, many have been ſlain:
Her *Houſe*, it leads the Way to *Hell*,
Her *Chambers Death* maintain.

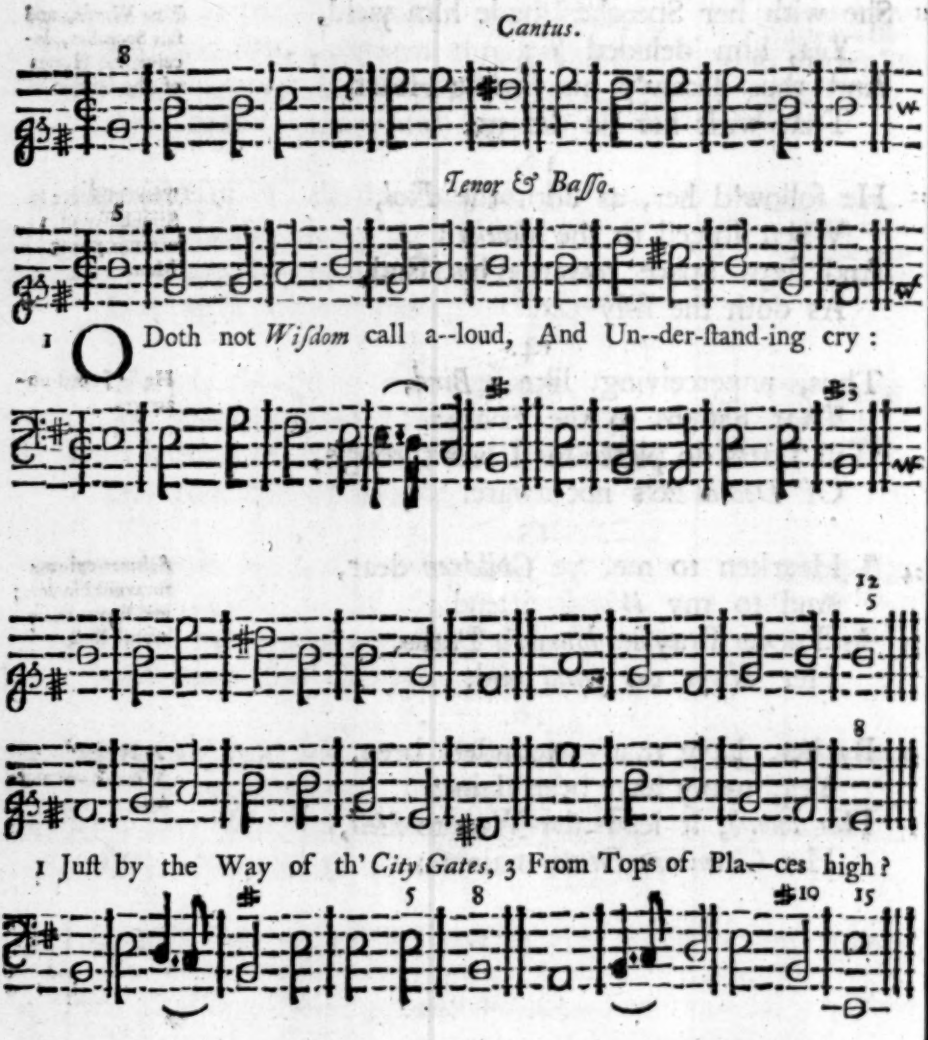
A Harlots Wounds are mortal.

CHAP.

CHAP. VIII.

1, 2, 3. *Wiſdom calleth loud for Attention.*

St. *Bernard*'s Tune: Compoſed in *Three Parts.* W. T.



2.

4 To you, O Men, to you I call,
5 Ye Simple underſtand:
6 My Mouth ſhall ſpeak of wond'rous Things,
7 My Lips ſhall *Truth* command.

Wiſdom calls to the Simple.

3. But

3.

CHAP. 8.

But Wickedneſs unto my Lips
Abominable are:
There's nothing froward in my Words,
Or of Perverſeneſs Share.

True Wiſdom is pure and undefiled.

4.

Unto the Wiſe, my Ways are plain,
Thou Knowledge may'ſt behold:
Keep my *Inſtruction*, and eſteem
Such Knowledge more than Gold.

Wiſdom's Ways are plain to the Wiſe: and to be eſteem'd.

5.

For *Wiſdom* Rubies doth ſurpaſs,
And all that's excellent:
I *Wiſdom*, dwell with *Prudence*, and
Do all that's fine invent.

The Fame and Excellency of Wiſdom.

6.

The Fear of GOD is for to hate
Pride and Arrogancy:
The evil Way, and froward Mouth,
I utterly defy.

Pride and Wickedneſs is hateful to God.

7.

Counſel is mine, and Wiſdom too,
I've Strength, I underſtand:
By me *Kings* reign, and *Princes* rule,
And *Judges* of the Land.

All Things are governed by Wiſdom.

8

I love all ſuch, as do me love,
And thoſe that ſeek me, find:
Such Wealth and Honour is with me,
That never will decline.

The Love, and Riches of Wiſdom.

9.

My *Fruit* is good, and more eſteem'd,
Yea, more than fineſt *Gold*:
My *Paths* do lead to Righteouſneſs,
And Judgment do behold.

Wiſdom's Paths are pure, and lead to Righteouſneſs, and behold Judgment.

10.

That I may cauſe thoſe that me love,
In Riches to increaſe:
Their *Treaſures* I'll with Riches fill,
Which they'll enjoy with Peace.

Wiſdom increaſeth his Lovers Treaſures.

11. The

11.

CHAP. 8.

The Eternity of Wiſdom.

22 The LORD poſſeſs'd me in the Way,
Before the Works of old:
23 Set up for everlaſting was,
Before was earthly *Mold.*

12.

Wiſdom was before earthly Things.

24 Before the *Depths*, I was brought forth,
Or *Fountains* did abound:
25 Before the *Mountains* ſettled were,
26 Or *Hills*, or *Fields* were found.

13.

Wiſdom was in Heaven when it &c. was made.

27 When he prepar'd the *Heav'ns* moſt high,
And compaſſed the *Depth*:
28 When he eſtabliſhed the *Clouds*,
I was in *Heaven* ſet.

14.

Wiſdom was God, when Sea and World was made.

29 When that he gave the *Sea* Decree,
To obey his Command:
And the round World's *Foundation* laid,
I with him was at hand.

15.

Wiſdom was God's daily Companion.

30 I was by him, as one brought up,
In me he took Delight:
I daily his *Companion* was,
Rejoycing in his Sight.

16.

Wiſdom rejoyceth upon Earth and delighteth among Men.

31 I then rejoyc'd upon the *Earth*,
Where Men inhabit; then
All my Delight it wholly was
Among the *Sons* of *Men.*

17.

Wiſdom is to be deſired for its Bleſſedneſs.

32 * Now, therefore, hearken unto me,
Attend, ye *Children* dear:
33 For *bleſs'd* is he, that keeps my *Ways*,
And doth *Inſtruction* hear.

18.

Whoſo ſeeketh Wiſdom, ſurely findeth.

34 Yea, *bleſt* is he, that heareth *Me*,
And waiteth at my *Door*:
35 Who findeth *Me*, ſure findeth Life,
And Favour evermore.

19. But

19.

36 But he that doth againſt me ſin,
And likewiſe doth me hate:
Doth ſurely wrong his precious Soul,
And *Death*'s his wretched State.

Thoſe that ſin againſt Wiſdom, wrong their own Souls.

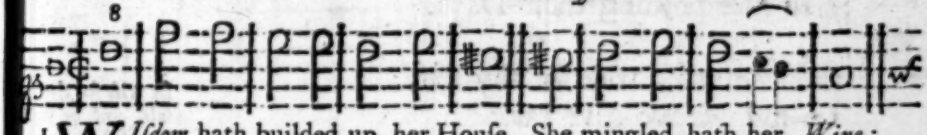
CHAP. IX.

1, 2, 3. *The* Diſcipline *of Wiſdom: Alluring her Followers to a ſumptuous Feaſt: Meaning the Word of* GOD, *and his holy Sacraments.*

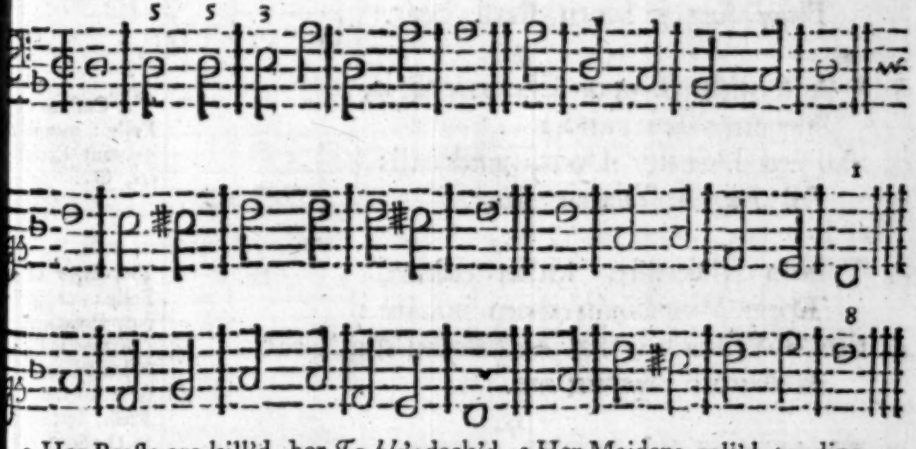
St. *Luke*'s Tune: Compoſed in *Three Parts.* W. T.

Cantus.

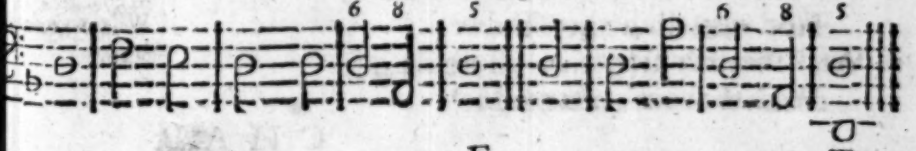
Tenor & Baſſo.



1 W*Iſdom* hath builded up her Houſe, She mingled hath her *Wine*:



2 Her Beaſts are kill'd, her *Ta-ble's* deck'd, 3 Her Maidens cali'd to dine.



CHAP. 9.

2.

4 Turn in, turn in, ye ſimple Ones,
Of *Bread* and *Wine* partake:
5 All that would Underſtanding know,
6 Your Fooliſhneſs forſake.

The Doctrine of Wiſdom: to avoid Fooliſhneſs.

3.

7 * He that a Scorner doth reprove,
He ſurely getteth Shame:
8 Rebuke a wiſe Man, he'll reſpect
And love thee for the ſame.

Scorners reward Evil for Good.

4.

9 Inſtruction give unto the Wiſe,
And they will Wiſdom gain:
Yea, Teach the Juſt, and they'll increaſe
In Learning by the ſame.

Give Inſtruction to the Wiſe, and they'll increaſe in Learning, and love thee.

5.

10 * The Fear of GOD, Beginning is
Of Wiſdom; likewiſe they
That holy Knowledge do embrace,
11 Shall ſure prolong their Days.

Holy Knowledge prolongeth Life.

6.

12 If thou be wiſe, wiſe for thy ſelf,
To my *Advice* give ear:
For whoſoever ſcornful is,
They ſurely Scorn ſhall bear.

Be wiſe for thy ſelf, and be not ſcornful.

7.

13 * A fooliſh *Woman* Clamorous is,
She ſimple is alſo:
14 She ſitteth at her Door, and calls
15 All *Paſſengers* that go.

The Cuſtom of Folly: meaning ignorant Preachers, &c.

8.

16 Whoſo is ſimple, hither comes,
Theſe Words do them inſnare:
17 Stol'n Water's ſweet, and Bread that's eat
In ſecret, pleaſant are.

The Error of Folly: or ignorant Preachers Doctrine is like ſtolen Waters; ſweet to the Fleſh, but ſour to the Soul.

9.

18 He knoweth not the *Dead* are there,
Nor who doth therein dwell:
And that her *Gueſts* do all abide
Within the *Depths* of Hell.

Folly ends deadly.

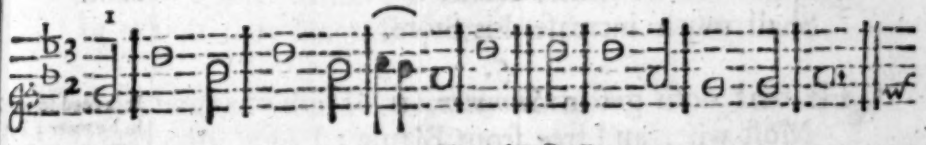
CHAP.

CHAP. X.

1. *Wiſe Children make Glad; but Fools make Heavineſs.*

St. *Auſtin*'s Tune: Compoſed in *Three Parts.* W. T.

Cantus.



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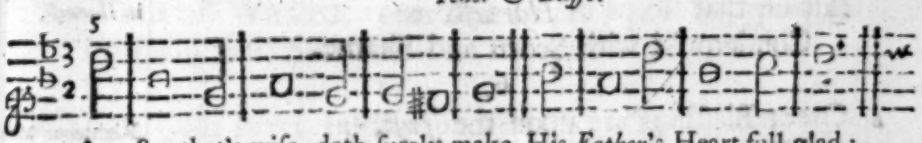
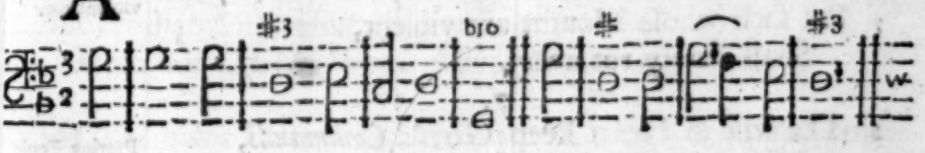
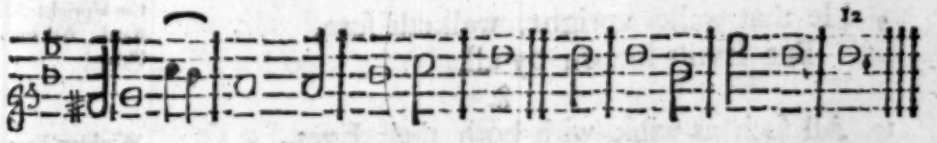
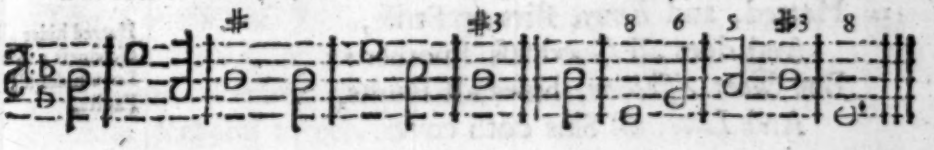


1 A *Son* that's wiſe, doth ſurely make His *Father*'s Heart full glad:





But fool-iſh *Sons*, their *Mothers* make Moſt hea-vy, and moſt ſad.



2.

2 In wicked Treaſures are no Gain,
Such never Profit have:
But Treaſures of ſweet Righteouſneſs,
Thy precious Soul ſhall ſave.

No Gain in Wealth ill gotten: But righteous Gain ſaveth the Soul.

3.

3 The LORD will ſuffer not the Souls
Of righteous Men to need:
But all the Wealth of wicked Men,
He'll caſt away with Speed.

The Righteous never need; but the Wealth of the Wicked ſhall fly away.

4.

4 The Hands of ſuch as lazy are,
Shall ſuddenly be poor:
But he that diligently deals,
Shall much increaſe his Store.

Lazy Hands ſhall be poor: but the diligent ſhall thrive.

5.

5 He that doth get in *Summer*, is
Moſt wiſe, and free from Blame:
But he that ſleeps in *Harveſt*, is
Condemn'd with Scorn and Shame.

It is good to work in *Summer*; but a Shame to ſleep in *Harveſt*.

6.

6 Great Bleſſings are upon the *Juſt*,
Their *Names* ſhall ne'er decay:
7 But ſuch whoſe Mouths are violent,
Shall ſurely rot away.

Righteous Men endure: but the violent rot.

7.

8 The wiſe in Heart keep GOD's *Commands*,
But prating Fools ſhall fall:
9 He that walks upright, walketh ſure,
But Evil's known by all.

Prating Fools ſhall fall: But the Upright ſhall ſtand. All know Sin.

8.

10 All ſuch as wink with both their Eyes,
Cauſe Sorrow, and great Woe:
11 A righteous Mouth's a Well of Life,
But Wicked are not ſo.

Winking Eyes cauſe Sorrow; but a juſt Mouth is a Well of Life.

9.

12 Hatred, and *Envy*, ſtirs up Strife,
And does all Goodneſs ſmother:
But ſweet *Affection*, hides all Faults,
And *Love*, all Sins doth cover.

Hatred hides all Goodneſs; but Love hides all Faults.

10.

13 The Lips of underſtanding Men
Do never Wiſdom lack:
But he that void of Wiſdom is,
A *Rod* is for his Back.

Good Men ſhall not want Wiſdom: But Fools ſhall be ſcourged.

II.

14 Wiſe Men lay Wiſdom up full ſafe,
They value it moſt dear:
But to the Mouths of fooliſh Men,
Deſtruction's always near.

Wiſe Men value Wiſdom: But Deſtruction is always near the fooliſh.

12.

15 The Rich Man's Wealth is great, and like
Unto a *City* ſtrong:
The Poor's Deſtruction's *Poverty*,
In which they languiſh long.

Wealth is ſtrong: But Poverty is weak.

13.

16 The Labour of the Righteous, doth
Tend only unto Life:
But Fruit of Wicked, only tends
To Evil, Sin, and Strife.

Righteous Labour tends to Life: But the Wicked tend to Sin.

14.

17 He that doth ſweet Inſtruction keep,
Is in the *perfect* Way:
But he that doth refuſe Reproof,
Doth not GOD's Word obey.

Inſtruction is a perfect Guide.

15.

16 He that hides Hatred in ſuch Lips
As take Delight in Lies:
And he that Slanders doth invent,
Is deem'd a Fool, unwiſe.

Liars love Miſchief.

16.

19 When there's a Multitude of Words,
No Sin is wanting then:
But they that do refrain their Lips,
Are wiſe, and happy Men.

Many Words never want Sin.

17.

20 The Tongues of *Juſt*, are more eſteem'd
Than *Silver*, or fine *Gold:*
But wicked Hearts, are little worth,
And ſcornful to behold.

Juſt Tongues are precious: But the Evil are of no Value.

18.

21 The righteous Lips, do many feed,
And do their Need ſupply:
But Fools that Wiſdom don't eſpouſe,
For Want of Wiſdom die.

A good Man feeds many: But Fools die for Want of Wiſdom.

19. The

19.

CHAP. 10

God's Bleſſings make rich without Sorrow.

22 The *Bleſſings* of the LORD, makes Wealth
And Riches to abound:
He to the ſame no Sorrow adds,
No Trouble's with it found.

20.

Miſchief is Sport to Fools.

23 'Tis Sport to Fools, Miſchief to do,
They envy GOD's Command:
But Men of underſtanding Hearts,
Do Wiſdom underſtand.

21.

Wicked Mens Fear comes on themſelves: But God loves the Righteous.

24 The Fear of wicked Men ſhall come
Upon themſelves, in ire:
But GOD doth love the Righteous, and
Doth grant them their Deſire.

22.

The Wicked paſs as the Wind: But the Juſt endure.

25 Like as the *Whirl-wind* paſſeth, ſo
The Wicked are no more:
But Righteous have Foundation ſtrong,
And everlaſting Store.

23.

A ſluggiſh Meſſenger addeth Smart.

26 As *Vinegar* unto the *Teeth*,
As *Smoke* to th' Eye doth vent:
Juſt ſo the Sluggard truly is,
To thoſe, that have him ſent.

24.

God's Fear lengtheneth Life: But the Years of the Evil are ſhortned.

27 The Fear of GOD prolongeth Life,
And doth Man's Days renew:
But Years of Wicked, ſhall be ſhort,
And brought to be but few.

25.

The Hope of the Juſt is Joy: But evil Men's Hope periſheth.

28 The Hope of righteous Men, ſhall be
Great Gladneſs, and great Joy:
But wicked Mens Expectation,
Shall periſh utterly.

26.

God's Ways are Strength: But Woe falls on the Wicked.

29 The Sacred Ways of GOD the LORD,
Is Strength to the Upright:
On Workers of Iniquity,
Deſtruction hard ſhall light.

27. The

27.

The Righteous ſhall be grounded ſure,
They never ſhall remove:
But ſuch ſhall not on Earth abide,
That hate GOD's *Law*, and Love:

The Righteous are ſure: But the Evil abide not.

28.

The Mouths of Juſt, doth Wiſdom bring,
Yea, Wiſdom's always nigh:
But froward Tongues, ſhall be cut out,
The LORD will them deſtroy.

Wiſdom attends the Juſt: But evil Tongues periſh.

29.

The Lips of Righteous, truly know
What will Acceptance find:
But wicked Mouths, ſpeak Frowardneſs,
And wicked are inclin'd.

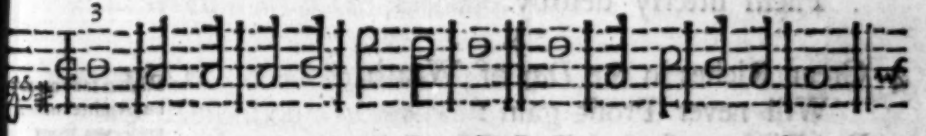
Juſt Men know what God will accept: But the Evil ſpeak Frowardneſs.

CHAP. XI.

1. *Falſe Weights are hateful to* GOD.

St. *Saviour*'s Tune: Compoſed in *Three Parts*, W. T.

Cantus.



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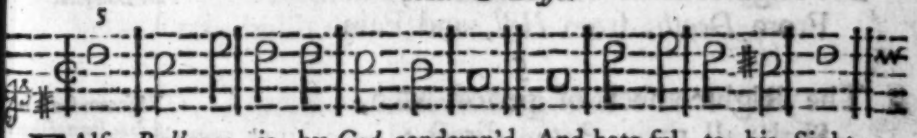
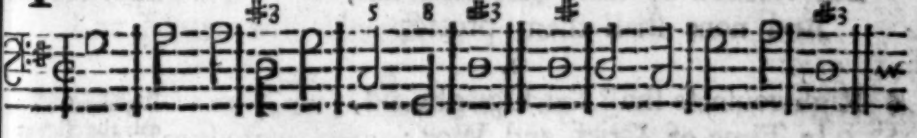
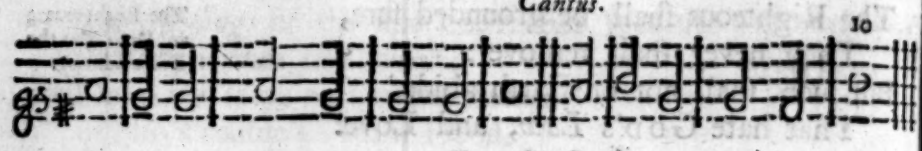


1 FAlſe *Ballance*, is by *God* condemn'd, And hate-ful to his Sight:



Cantus.

Cantus.



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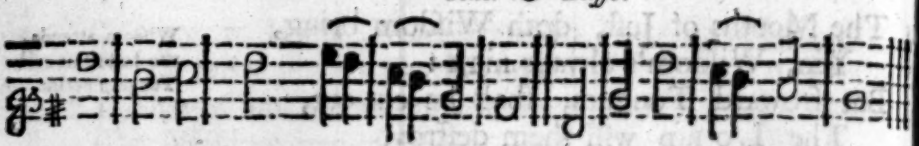
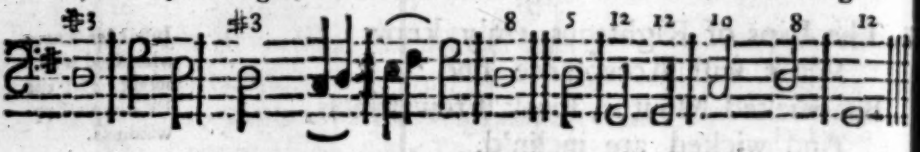


But a juſt *Weight*, with-out Defraud, It is the *Lord*'s De--light.



2.

2 When Pride and Haughtineſs doth come,
Then Shame doth after ſlide:
With ſuch as lowly are of Heart,
Sweet Wiſdom doth abide.

Shame follows Pride: But Wiſdom guards the lowly.

3.

3 The upright Man's Integrity,
Shall guide, and not annoy:
But Tranſgreſſors Perverſeneſs, ſhall
Them utterly deſtroy.

Faith is a ſure Guide: But evil Doers are cut off.

4.

4 Great Riches in the *Day* of Wrath,
Will never Profit gain:
But Righteouſneſs delivers Men
From *Death*, from *Hell*, and Pain.

Riches fade away: but Righteouſneſs preſerves from all Dangers.

5.

5 The Righteouſneſs of perfect Men,
Shall all their *Paths* direct:
But Wicked by their Sins ſhall fall,
And none ſhall them protect.

Righteouſneſs is a ſure Protection: But the Wicked fall by their Sins.

6.

6 Righteouſneſs ſhall the Upright aid,
In Time of Grief and Woe:
Tranſgreſſors ſhall be taken in
Their Sins, and Trouble know.

Righteouſneſs aids the Juſt at need: But Tranſgreſſors are taken in their Sins.

7. When

7.

When Wicked die, what they expect,
Shall ſoon be put away:
Likewiſe the Hope of the Unjuſt,
Shall ſuddenly decay.

The Hope of the Wicked dieth away.

8.

The righteous Men, deliver'd are
From Trouble, at their Need:
The Wicked come, their Troubles find,
And have them in their Stead.

The Juſt are free from Troubles: and the Evil poſſeſs them.

9.

An *Hypocrite*, doth with his Mouth
His Neighbour ſoon deſtroy:
But thro' ſweet Knowledge, Righteous ſhall
Deliver'd be, with Joy.

The Hypocrite hurts his Neighbour: but the Righteous are delivered.

10.

When with the Righteous Things go well,
The *City* doth rejoyce:
But when the Wicked periſh, there
Is Noiſe, with ſhouting Voice.

Righteous rejoyce at good: but wicked rejoyce at evil.

11.

By th' Bleſſing of the upright Men,
The *City* doth abound:
By wicked Mouths 'tis overthrown,
And levell'd with the Ground.

Good Men preſerve the City: but Wicked Men deſtroy it.

12.

Men void of Wiſdom, to deſpiſe
Their Neighbours never ceaſe:
But Men of Underſtanding, they
Will ſurely hold their Peace.

Fools hate their Neighbours: but the Wiſe are ſilent.

13.

Tale-bearers, Things will ſure divulge,
And *Secrets* will reveal:
But ſuch as are of faithful Heart,
The Matter will conceal.

Tale-bearers expoſe all: which good Men will hide.

14.

Where there no *Counſel* is, to aid,
The People ſoon decay:
But where good *Counſel* doth abound,
Full ſafe and ſure are they.

Good Counſel is a ſure Guard.

15.

15 He that a Stranger's *Surety* is,
Shall ſurely Smart endure:
But he that voideth ſuch like Things,
Is always ſafe and ſure.

Be not Surety for any.

16.

16 A gracious *Woman*, ſurely doth
Great Honour ſafe retain:
And Men both ſtrong, and wiſe in Heart,
Do ſurely Riches gain.

A Gracious Woman keepeth Honour. Wiſe Men gain Riches.

17

17 The Man that's merciful and good,
Doth cheriſh his own Soul:
But he that's cruel, on his Fleſh
Great Troubles daily roll.

The Merciful preſerve their Souls: But the Cruel ſuffer in the Fleſh.

18.

18 The Wicked, that do work Deceit,
With ſuch it ſhall go hard:
But he that ſoweth Righteouſneſs,
Shall ſurely reap Reward.

All ſhall receive as they merit.

19.

19 As *Righteouſneſs* doth tend to Life,
We plainly may behold:
All ſuch as Evil do purſue,
Make *War* againſt their Soul.

Goodneſs is Life. But Evil brings Death.

20.

20 All ſuch as froward are of Heart,
The LORD doth ſuch deſpite:
But they that walk in upright Paths,
Are all GOD's whole Delight.

God loves the Juſt.

21.

21 The Wicked never ſhall eſcape,
Tho' Hand do joyn in Hand:
But Seed of Righteous ſhall be ſav'd,
The LORD will by them ſtand.

The Wicked ſhall never eſcape.

22.

22 Like as the *Jewel* doth adorn
The Snouts of dirty *Swine*:
Such are fair *Women*, without GRACE,
Tho' counted curious fine.

Beauty is nothing without Grace

23. The

23.

CHAP. II.

23 The righteous Man's Deſire is
To Goodneſs, and to Life:
But Wicked nothing do expect
But Wrath, which ends in Strife.

Juſt Men love Goodneſs.

24.

24 Yea, there is that which ſcattereth,
And ſtill doth more enjoy:
And likewiſe that which holdeth much,
Yet comes to *Poverty*.

The Liberal never want: Miſers come to Poverty.

25.

25 The lib'ral Soul, ſhall be made fat,
And alſo have much Wealth:
But ſuch a one as watereth,
Shall water'd be himſelf.

'Tis good to be liberal.

26.

26 He that withholdeth *Corn*, ſhall cauſe
The People him to curſe:
But Bleſſings are upon the Head
Of him that ſells; *him bleſs*.

Withhold not Corn.

27.

27 He that doth diligently ſeek
For Good, procureth Fame:
But he that ſeeketh Miſchief, ſhall
Sure fall into the ſame.

Seek Goodneſs.

28.

28 He that on Riches doth depend,
He ſurely ſoon ſhall fall:
But righteous Men, like as a Branch,
Shall flouriſh over all.

Depend not on Riches.

29.

29 He that doth trouble his own Houſe,
Such ſhall inherit *Wind*:
And ſimple Fools, to th' Wiſe ſhall be
As Servants, kept confin'd.

Trouble not thine own Houſe.

30.

30 The Fruit of th' Righteous, is a Tree
of Life, ſweet to behold:
And thoſe are ſurely wiſe of Heart,
That do win many Souls.

'Tis good to win Souls.

31.

31 Behold, the Righteous ſhall on Earth
For Sins rewarded be:
How ſhall the Wicked then eſcape?
That ſinn'd much more than they.

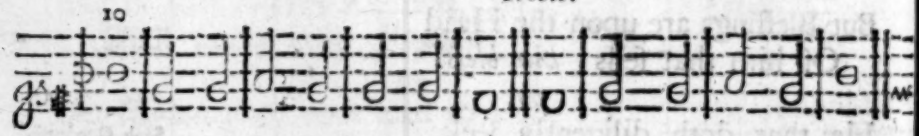
CHAP. II.
None ſhall paſs unrewarded.

CHAP. XII.

1. *Love Inſtruction.*

St. *David*'s Tune; Compoſed in *Four Parts.* W. T.

Treble.



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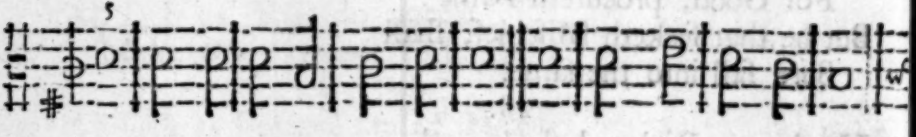

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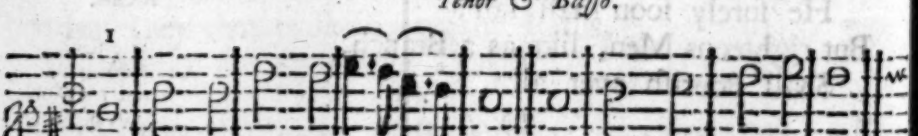
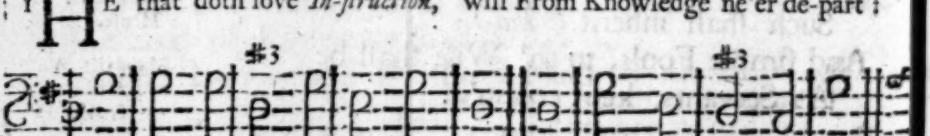
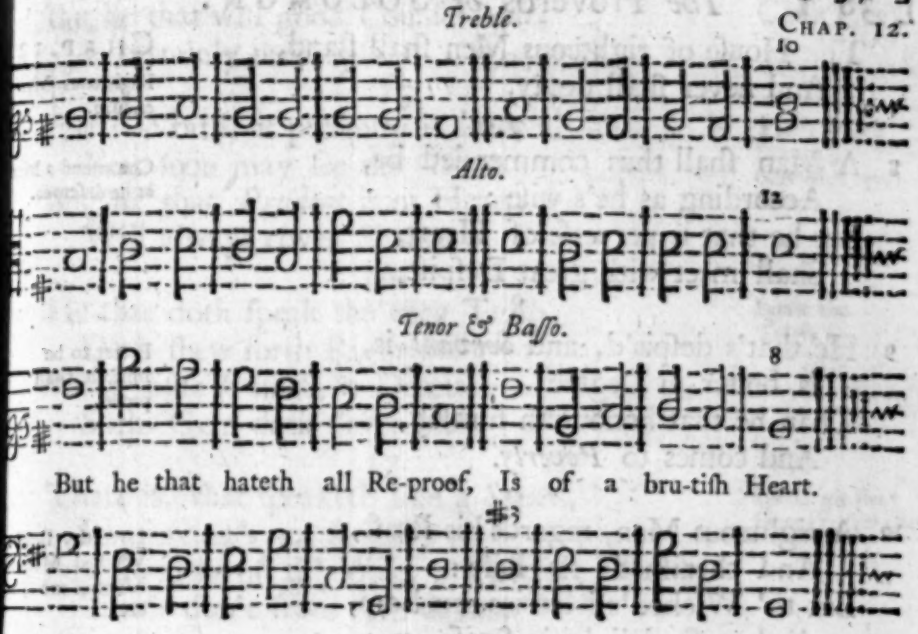


1 HE that doth love *In-ſtruction,* will From Knowledge ne'er de-part;





2.

2 A good Man, Favour doth obtain, — Good Men are God's Favourites:
From GOD, the heav'nly LORD: — But Wicked are condemned.
But thoſe that wicked are, he hath
Condemn'd, and much abhorr'd.

3.

3 A virtuous *Woman*'s as a Crown, — Good Women are Crowns:
And doth her *Huſband* bleſs: — But Bad are as Rottenneſs.
But ſhe that maketh *Him* aſham'd,
To's Bones is Rottenneſs.

4.

4 The Thoughts of righteous Men, are right, — Juſt Mens Thoughts are pure: but Wicked, are deceitful.
Their Paths are juſt and ſtreight:
5 But Counſels of the Wicked, are
Nothing but damn'd Deceit.

5.

6 The Words of Wicked, are to lie — Shun the Wicked: God guards the Good.
In wait for Blood, for ever:
But Mouths of th' Upright, is their Aid,
And ſhall them ſure deliver.

6.

7 The Wicked ſoon are overthrown, — Wicked Men decay.
They ſoon are gone away:

The

The Houſe of righteous Men ſhall ſtand,
And never ſhall decay.

Righteous Men endure.

7.

8 A Man ſhall thus commended be,
According as he's wiſe:
But he that is perverſe of Heart,
Shall meet with great Deſpiſe,

Commend a Man as he deſerves.

8.

9 He that's deſpis'd, and *Servant* is,
Is better in Degree
Than he that honoureth himſelf,
And comes to *Poverty*.

Better to be humble than proud.

9.

10 A righteous Man, regards his Beaſt,
And cheriſheth its Life:
But th' Wicked's Mercies cruel are,
And moſt delight in Strife.

Love thy Beaſt; Wicked Mens Mercies are cruel.

10.

11 He that doth till the *Land*, ſure ſhall
With Bread be ſatisfy'd:
But thoſe that go with Wicked, are
Of Underſtanding void.

Labourers ſhall not want: Go not with the Wicked.

11.

12 The Wicked greatly do deſire
The *Net* of Perſons vain:
But Roots of Righteous yieldeth Fruit,
Yea, profitable Gain.

Wicked love Wickedneſs: Juſt Men have Gain.

12.

13 The Wicked's own Tranſgreſſion, doth
By's Lips, himſelf enſnare:
But the juſt Man, from Trouble ſhall
Come out, and have no Share.

Evil Men inſnare themſelves: Juſt Men are free from Trouble.

13.

14 Man ſhall be ſatisfy'd, with Good
That from his Lips proceed:
Likewiſe the *Labour* of his Hands
Shall recompence the Deed.

All ſhall be rewarded for their Works.

14.

15 The Ways of *Fools*, to them ſeem right,
And juſt in their own Eyes:

Fools are wiſe in their own Eyes.

But

But he that will good Counſel hear,
Is certainly moſt wiſe.

15.

16 *Fool's* Wrath, it preſently is known, — Fool's Wrath ſoon riſes: Prudent Men cover Shame.
You ſoon may ſee the ſame:
But he that *Prudent* is of Heart,
Will always cover Shame.

16.

17 He that doth ſpeak the very Truth, — Speak the Truth.
Doth ſhew forth Righteouſneſs:
But a falſe *Witneſs*, is Deceit,
Such GOD doth never bleſs.

17.

18 There is, that ſpeaketh like a *Sword*, — Speak not lies: Love the Truth.
Its piercing's not ſo ſharp:
But Tongues of th' Wiſe, are perfect Health,
Truth don't from ſuch depart.

18.

19 The Lip of *Truth*, ſhall 'ſtabliſh'd be, — Truth ſhall endure: Liars ſhall periſh.
It ever Truth ſhall taſte:
But lying Tongues, ſhall ſoon decay,
Nay, but a Moment laſt.

19.

20 Thoſe that imagine evil Things, — Imagine no Evil: Good Counſel is joyful.
Deceit is in their Heart:
But Counſellers of *Peace*, is Joy,
Such ne'er from Goodneſs part.

20.

21 No Ill ſhall happen to the Juſt, — The Juſt are ſure: but not the Wicked.
Who hearken to GOD's Will:
But Wicked ſhall of Evil ſhare,
Of Miſchief have their Fill.

21.

22 The lying Lips, abhorred are, — Lying is hateful: Truth is loved.
And hateful in GOD's Sight:
But they that true and juſtly deal,
Such are his whole Delight.

22.

23 A *Prudent* Man, doth wiſely act, — The Prudent harm not: Fools divulge all.
He Knowledge doth conceal:

But

But Hearts of *Fools*, do utter all,
And Folly do reveal.

23.

24 The Hand of th' *Diligent* ſhall bear
Great Rule, they govern ſhall:
But *Sloth* ſhall under Tribute be,
And kept in ſuch-like Thrall.

The diligent ſhall rule: Sloth ſhall be kept under.

24.

25 When Heavineſs is in the Heart
Of Man, it ſinketh low:
But precious *Words* do it revive,
That Gladneſs there may grow.

Heavineſs ſinketh the Heart: Good Words revive it.

25.

26 The Righteous is more excellent
Than yet his Neighbours are:
But Ways of Wicked them ſeduce,
Corrupt, and much enſnare.

Juſt Men are moſt eſteem'd: But the Wicked ſtrive to corrupt them.

26.

27 The *Slothful* roaſts not what he took
In hunting, by the *Lure*:
The Subſtance of the Diligent
Moſt precious are, and pure.

Slothful Men live on the Spoil of others; The Subſtance of the Diligent is pure.

27.

28 The Way of Righteouſneſs, is Life,
No Fiend ſhall them deſtroy:
The Path is plain, there is no *Death*,
What can our Souls annoy?

Righteous Ways lead to Life.

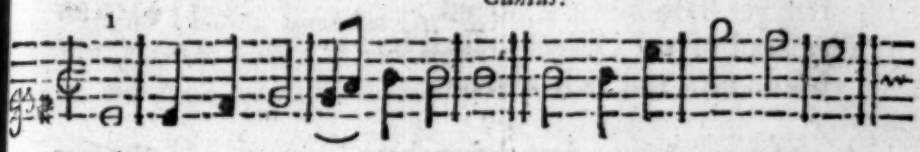
CHAP.

CHAP. XIII.

1. *Hear Inſtruction and Rebuke.*

St. *Faith*'s Tune: Compoſed in *Three Parts.* W. T.

Cantus.



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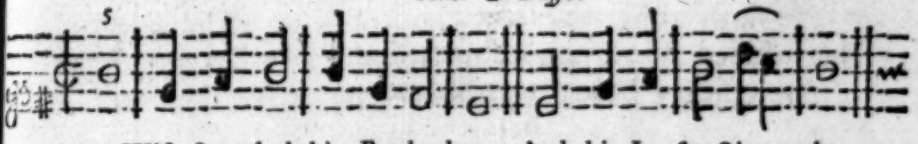
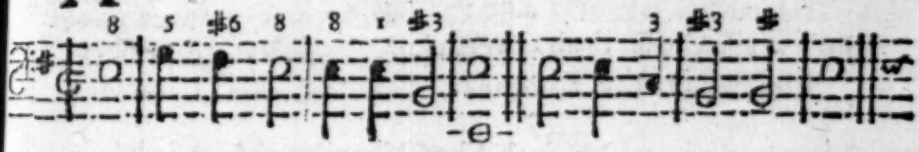
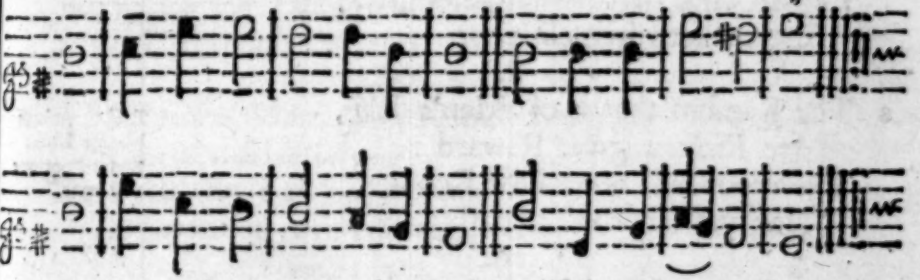
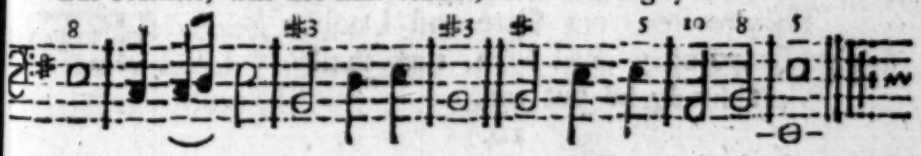


1 A Wiſe *Son*, doth his *Fa-ther* hear, And his In--ſtruction take:





But Scorners, will not hear rebuke, Nor ſcorning yet for-ſake.



2.

2 A Man ſhall eat of Food, by th' Fruit
That from his Lips proceed:
But Souls of vile Tranſgreſſors, they
On Violence ſhall feed.

Men ſhall have as they merit.

3.

3 He that with Guard doth keep his Mouth,
His Life preſerve he ſhall:
But he that op'neth wide his Lips,
Shall to Deſtruction fall.

Guard well the Tongue.

4.

4 The Soul of th' *Sluggard*, much deſires,
But yet hath nothing found:
The Soul of th' Diligent, ſhall be
Made fat, and rich abound.

The Sluggard is poor: The Diligent is fat.

5.

5 A righteous Man, doth lying hate,
He doth abhor the ſame:
But wicked Men, are lothſome, and
Are quickly brought to Shame.

Hate lying.

6.

6 By Righteouſneſs, the upright Man
Is guarded ſafe and ſure:
But Wickedneſs doth overthrow
The Sinner, that's impure.

Righteouſneſs is a ſafe Guard; Wickedneſs deſtroys.

7.

7 There's that, which doth himſelf make rich,
Yet hath not any Store:
There's alſo, that hath Riches great,
Yet maketh himſelf poor.

Content is all in all.

8.

8 The Ranſom that is of Man's Life,
Are *Riches*; great Reward:
The Poor will never hear Rebuke,
Nor yet Reproof regard.

Riches endure but for Life: Some Poor are obſtinate.

9.

9 The Light of Righteous, doth rejoyce,
They're free from Care and Doubt:
But *Lamps* of wicked Men, they ſhall
Moſt ſurely be put out.

The Juſt are free from Sorrow: The Evil's End is ſoon.

10.

10 By *Pride* alone, Contention comes,
Which doubtleſs will remain:
But ſuch as well adviſed are,
To Wiſdom ſure attain.

Pride brings Contention: The well adviſed attain to Knowledge.

11. The

11.

CHAP. 13.

11 The Wealth that's got by Vanity,
Shall ſoon be little found:
But he that doth by Labour gain,
It greatly ſhall abound.

Ill gotten Riches proſper not: But well gotten endures.

12.

12 When *Hope*'s deferr'd, it maketh ſick
The Heart, likewiſe the Mind:
But *Hope* is like a Tree of Life,
To ſuch as do it find.

Defer not Hope.

13.

13 Whoſo that doth depiſe the Word,
Shall ſurely be deſtroy'd:
But he that doth Commandment fear,
For ſuch GOD will provide.

Profane not God's Word: obey his Law.

14.

14 The *Law* of th' Wiſe, a Fountain is,
Pertaining unto Life:
For to depart from Snares of Death,
From Envy, Sin, and Strife.

God's Law will ſure preſerve.

15.

15 Good *Underſtanding*, ſurely gives
Great Favour, and Reward:
But as for the Tranſgreſſors Ways,
Shall certainly be hard.

Good Underſtanding ſhall give Favour: it ſhall go hard with the Evil.

16.

16 The *Prudent* Man, with Knowledge doth
Always diſcreetly deal:
But *Fools*, do Folly open wide,
And nothing will conceal.

Love Prudence: Fools divulge all.

17.

17 A wicked *Meſſenger*, ſhall fall
In Miſchief, cauſing Strife:
But a faithful *Ambaſſador*,
Is precious Health, and Life.

A wicked Meſſenger cauſeth Woe: But the faithful is Health.

18.

18 Such as *Inſtruction* do refuſe,
Shall come to Poverty:
But they that do regard Reproof,
Shall be exalted high.

Haters of Counſel ſhall come to Poverty: But Lovers ſhall be exalted.

19.

19 When the Deſire is fulfilled,
'Tis ſweet unto the Soul:
Abomination 'tis to *Fools*,
Their Sins for to controul.

CHAP. 13.
Deſires fulfilled are ſweet: Fools hate to be controlled.

20.

20 He that doth walk with Men who're wiſe,
Shall gain in Wiſdom high:
But ſuch as do converſe with *Fools*,
Our GOD will them deſtroy.

A wiſe Companion bringeth Wiſdom: And Fools.

21.

21 Evil ſhall Sinners ſoon purſue,
They ſoon ſhall be decay'd:
But unto ſuch as Righteous are,
Shall Goodneſs be repaid.

Evil purſues Sinners: Good Men are rewarded.

22.

22 Good Men, lay up Inheritance
For their Poſterity:
But Sinners Wealth is hoarded up,
And doth for juſt Men lie.

Good Men lay up for their Children: But wicked Mens Wealth lies for the Juſt.

23.

23 Within the Tillage of the Poor,
Much Food doth there abide:
But there is that, yea, which for Want
Of Judgment is deſtroy'd.

Poor Mens Tillage bringeth Food: Some are deſtroy'd for Want of Judgment.

24.

24 He that neglects, and ſpares his *Rod*,
Doubtleſs, doth hate his *Son*:
But he that loves him, will correct
And chaſtiſe him, when Young.

Spare not the Rod, and ſpoil the Child.

25.

25 The righteous Man, ſhall freely eat,
His Soul to ſatisfy:
But wicked *Bellies*, they ſhall want,
Hunger ſhall them annoy.

The Righteous ſhall be ſatisfied: But the Wicked ſhall want.

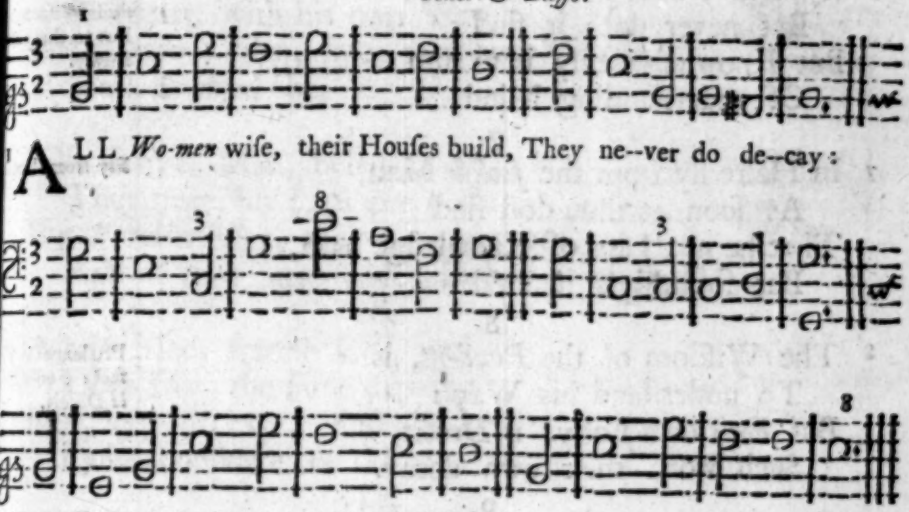
CHAP.

CHAP. XIV.

The Wiſe Act Wiſely: But Fooliſh Act Folly.

St. *Katherine*'s Tune: Compoſed in *Two Parts.* W. T.

Tenor & Baſſo.



1 ALL *Wo-men* wiſe, their Houſes build, They ne--ver do de--cay:
But *Fool-iſh* pluck down with their Hands, And ſoon them waſte do lay.

2.

2 He that doth walk in Uprightneſs,
GOD's Fear is in his Eyes:
But he that is perverſe in Heart,
Always doth him deſpiſe.

Walk uprightly, if deſpiſed.

3.

3 Within the Mouths of wicked Men,
Is fix'd a *Rod* of Pride:
But wiſe Mens Lips, ſhall them preſerve,
That they ſhall never ſlide.

The Wicked are proud: Juſt Men ſhall ſtand faſt.

4.

4 Where there no *Oxen* do abide,
The *Crib* is always clean:
But by an *Ox*, is great Increaſe,
Yea, Strength is likewiſe ſeen.

Oxen are of great Value.

5.

5 A faithful *Witneſs*, will not lie,
Nor yet falſe *Witneſs* bear:
But *Witneſs* falſe, will utter Lies,
To lie they'll never ſpare.

Be a true Witneſs,

6.

6 A *Scorner*, after Wiſdom ſeeks,
But never doth it find:
But Knowledge eaſy is to him
Of underſtanding Mind.

A Scorner never finds Wiſdom: But to the Juſt is eaſy.

7.

7 In Haſte fly from the *fooliſh* Man,
As ſoon as thou doſt find
That he not Lips of Knowledge hath,
But fooliſhly's inclin'd.

Fly from Fools

8.

8 The Wiſdom of the *Prudent*, is
To underſtand his Way:
But *Fools* own Folly, is Deceit,
Such work their own decay.

Prudence is Perfect: Fools Folly is Deceit.

9.

9 *Fools*, at their Folly do rejoyce,
And make a Mock at Sin:
But yet among the righteous Men,
Favour is found therein.

Fools make a Mock at Sin: Favour is among the Juſt.

10.

10 The Heart doth know the Bitterneſs
That doth attend the Soul:
The Stranger troubleth not his Joy,
Nor meddles to controul.

The Heart knoweth its Bitterneſs.

11.

11 The Houſes of th' Unjuſt, ſhall ſoon
Be waſte, and turned o'er:
But Tabernacles of the Juſt,
Shall flouriſh evermore.

Wicked Men are deſtroyed: But the Juſt flouriſh.

12.

12 There is a Way, that ſeemeth right,
Which doth not Man befriend:
Which Ways do prove the Paths of *Death*,
And *fatal* is their End.

13. In

13.

Pleaſures end fatal.

In *Joy* and *Laughter*, is the Heart
Both low and ſorrowful:
But in the End, that *Mirth* is turn'd
To *Heavineſs*, moſt dull.

14.

Avoid Backſliding: Righteous are ſatisfied.

The *Backſlider*, he ſhall be fill'd
In Heart, with his own Way:
But righteous Men, from their own Words,
Shall ſatisfied be.

15.

The Simple believe all: Prudent Men guard their Steps.

The ſimple Man, believeth all
That from his Lips proceed:
But *Prudent* Men, their Goings guard,
And of their Steps have Heed.

16.

Juſt Men fear Evil: Fools are confident.

A *wiſe* Man, feareth Evil, and
Doth from the ſame depart:
But *Fools*, do rage, and alſo are
Quite confident of Heart.

17.

Avoid Haſtineſs: Wicked are hated.

He that is angry ſoon, hath dealt
Quite fooliſh, undiſcreet:
But wicked Men, that Ill deviſe,
Shall always Hatred meet.

18.

The Simple inherit Folly: Prudent are crowned with Knowledge.

The *Simple*, Folly ſhall inherit,
Their Folly ſhall abound:
But ſuch as *Juſt* and *Prudent* are,
Shall be with Knowledge crown'd.

19.

The Evil ſhall bow to the Juſt.

The Evil bow, before the Good,
Yea, this is ſure their Fate:
The Wicked likewiſe humble ſhall,
Before the juſt Man's Gate.

20.

Poor Men are hated: Rich have many Friends.

The *Poor* Man's Fate is very hard,
His Neighbours do him hate:
But *Rich* Men, they have many Friends,
And live in Splendor great.

21. He

21.

21 He that his Neighbour doth deſpiſe,
Is guilty of great Sin:
But he that Mercy hath on *Poor*,
Great Happineſs ſhall win.

Deſpiſe not thy Neighbour: Be Good to the Poo

22.

22 Do they not err, that do deviſe
Great Evil? And ſhed Blood?
But *Truth* and *Mercy* is to thoſe
As do deviſe Things good.

Shed not Blood Do good.

23.

23 In *Labour*, there ſhall Profit be,
Which never ſhall have End:
But Talk of Lips, do nothing gain,
But unto *Pen'ry* tend.

Great Profit is Labour: But in Words.

24.

24 The *Crown* of wiſe Men, *Riches* are,
In Wealth they much abound:
But Fooliſhneſs of *Fools*, is no-
Thing elſe but *Folly* found.

Wiſe Men are rich: But Fo have nothing b Folly.

25.

25 A *Witneſs* true, delivers Souls.
And brings them out of Thrall:
But *Witneſs* falſe, ſpeaks Nought but Lies,
And utter ruins ALL.

A good Witneſs delivers: But falſe ones ruin.

26.

26 The *Fear* of GOD, is greatly Great,
A Confidence moſt ſtrong:
His Children all ſhall Refuge have,
That none ſhall do them Wrong.

God's Fear is ſtrong: and pr tects.

27.

27 The *Law* of th' Wiſe, a Fountain is,
Pertaining unto Life:
For to depart from Snares of *Death*,
From Envy, Sin, and Strife.

God's Law pre ſerveth from all Danger.

28.

28 In Multitude of People, are
Moſt honourable *Kings*:
But when of People there is Want,
Want them Deſtruction brings.

The Want of People, brings Deſtruction.

29. He

CHAP. 14

29.

He that hath Underſtanding great,
  Is always ſlow to Wrath:
But he that is of haſty Sp'rit,
  Exalted Folly hath.

Wiſe Men are ſlow to Wrath Fools are haſty.

30.

A ſound, and pure, and perfect Heart,
  Is Life unto the *Fleſh*:
But Envy, Hatred, and Revenge,
  To th' *Bones* is Rottenneſs.

A pure Heart is Life: Envy rotteth the Bones.

31.

He that oppreſſeth hath the *Poor*,
  His *Maker* hath abhorr'd:
But he that *Mercy* hath on them,
  Hath honoured the LORD.

Oppreſs not the Poor.

32.

Wicked are driven quite away,
  All by their wicked Scope:
But Righteous never will decay,
  But in their *Death* have Hope.

Wicked are conſumed: Righteous endure.

33.

Wiſdom doth reſt in him, that is
  Of underſtanding Heart:
But that which is in midſt of Fools,
  Fools quickly do impart.

Love wiſe Men; Avoid Fools.

34.

Righteouſneſs, doth a *Nation* raiſe,
  And much exalt the ſame:
But Sin, to any *Nation* is
  Reproach, and utter Shame.

Righteouſneſs preſerveth: Sin bringeth Reproach.

35.

A *Servant*, that is wiſe in Heart,
  Hath Favour of the *King*:
But he that cauſeth Shame, ſhall ſoon
  His Wrath upon him bring.

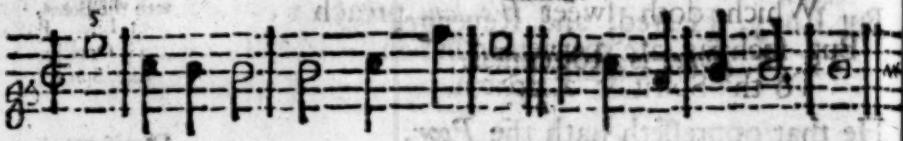
Wiſe Servants have Honour: Fooliſh ones cauſe Wrath.

CHAP. XV.

1. *Use ſoft Words.*

St. *Clement's* Tune: Compoſed in *Three Parts.* W. T.

Cantus.



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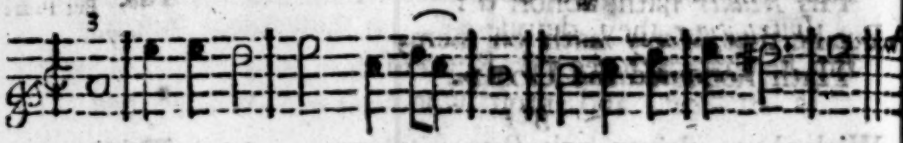
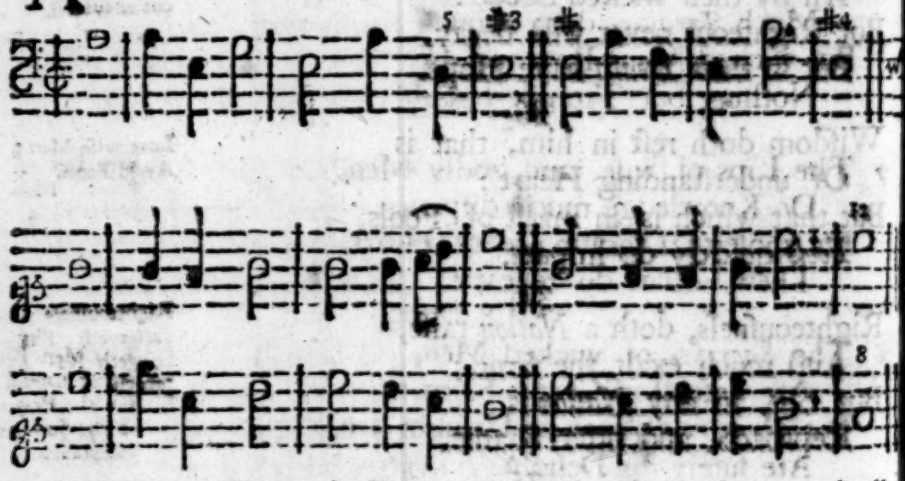
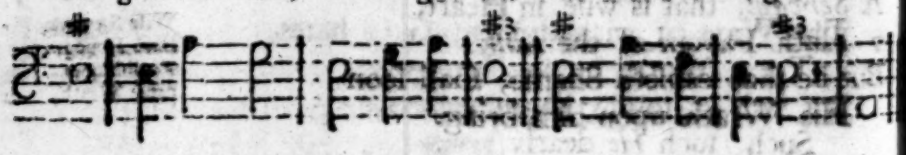


1 AN *Anſwer* ſoft, turns Wrath a—way, It Anger ſoon doth quell:



But grievous *Words,* do Danger ſtir, And makes it lon-ger dwell.



2.

2 The Tongues of *wiſe* Men, Knowledge uſe, Avoid Fools
Likewiſe apply it right:
But Mouths of *Fools,* pour Folly out,
In ſuch is their Delight.

3. The

CHAP. 15.

3.

3 The Eyes of GOD, are ev'ry where,
Beholding ev'ry Place:
He Evil ſeeks, as well as Good,
He *loves*, and can *abaſe*.

God ſees and governs all.

4.

4 A wholeſome Tongue's a Tree of Life,
Which doth ſweet *Wiſdom* preach:
But ſuch as are perverſe therein,
To th' Spirit is a Breach.

A wholeſome Tongue's a Tree of Life: But evil Ones break the Spirit.

5.

5 *Fools* will not *Fathers* Counſel hear,
Inſtruction they deſpiſe:
But he that doth regard Reproof,
Is *Prudent*, and moſt wiſe.

Fools hate Counſel: But Prudent love it.

6.

6 Within the Houſe of righteous Men,
Much *Treaſure* doth abound:
But wicked Mens Revenues are
Nothing but Trouble found.

The Juſt abound in Wealth: But Wicked have but little.

7.

7 The Lips of wiſe, and godly Men,
Do Knowledge much diſperſe:
But thoſe that fooliſh are of Heart,
Their Follies do rehearſe.

Wiſe Lips do Good: Fools repeat Folly.

8.

8 The *Sacrifice* of wicked Men,
Are hateful in GOD's Sight:
But *Pray'rs* of ſuch as Upright are,
Are ſurely his Delight.

Evil Mens Prayers are hateful: But the Prayers of the Juſt are acceptable.

9.

9 The Ways of wicked Men, GOD hates,
Their Works he not approves:
But ſuch as follow Righteouſneſs,
Such, ſuch *He* dearly loves.

God hates the Wicked: But loves the Juſt.

10.

10 Correction grievous is to him,
That from good Ways doth fly:
But he that hateth good Reproof,
Indeed ſhall ſurely die.

Evil Men hate Reproof.

11.

CHAP. 15

All is in God's Power.

11 *Hell* and *Deſtruction*, are before
The LORD, our GOD of Might:
How much more then before the Hearts
Of Men, and Childrens Sight?

12.

Scorners hate Reproof.

12 A *Scorner*, hateth he that doth
Reproof to him impart:
He hateth ſuch, he will not go
Unto the Wiſe of Heart.

13.

A merry Hea gladeth: But Sorrow deſtroy eth.

13 A merry Heart, doth cheerful make
The Countenance, for why?
Becauſe the Sorrow of the Heart,
The Spirit doth deſtroy.

14.

Juſt Men ſeek Knowledge: B evil Men feed Fooliſhneſs.

14 The Heart of him that underſtands,
Doth Knowledge ſeek indeed:
But Mouths of ſuch as fooliſh are,
On Fooliſhneſs ſhall feed.

15.

Evil are afflict Juſt have a c tinual Feaſt.

15 The Days of the Afflicted, are
All Evil, in GOD's Sight:
But he that is of merry Heart,
Hath a continual Light.

16.

Content is a p cious Gem.

16 More better is a *little*, with
The *Fear* of GOD, the LORD:
Than to abound in *Riches great*,
Which Troubles doth afford.

17.

Love ſurpaſſe Riches.

17 A *Dinner* better is of *Herbs*,
Where *True Love* doth abound;
Yea, better than a ſtalled *Ox*,
Where Hatered is found.

18.

Wrathful Me have but lit Eaſe.

18 A wrathful Man, doth ſtir up Strife,
He hath but little Eaſe:
But he that ſlow to Anger is,
All Strife doth ſoon appeaſe.

19. The

19.

CHAP. 15.

19 The Ways of Slothful Men, are like
Unto a *Hedge* of Thorns:
But Paths of righteous Men are plain,
GOD's *Glory* them adorns.

Slothful Men have always Hinderances: But juſt Mens Ways are clear.

20.

20 A *Son* that's wiſe, doth ſurely make
His *Father's* Heart full glad:
But *Fools* their *Mothers* do deſpiſe,
O Heavineſs moſt ſad!

A wiſe Son bringeth Gladneſs: But a Fool bringeth Sorrow.

21.

21 He that of Wiſdom's deſtitute,
His Folly is his Joy:
But they that Underſtanding have,
Will walk moſt uprightly.

Fools Joy is Folly: Juſt Men walk uprightly.

22.

22 Where there no *Counſel* is, to aid,
Purpoſals ſoon decay:
But where good *Counſellors* abound,
Eſtabliſh'd ſoon they'll be.

Counſel is a good Friend.

23.

23 The *Anſwer* of a Man's own Mouth,
Doth bring to him great Joy:
How good's a *Word* in Seaſon ſpoke?
That does no one annoy!

Good Words are ſweet.

24.

24 The Way of Life's above to th' Wiſe,
(Who can GOD's Pow'r conceive?)
That (he may *Bliſs* attain,) he may
Depart from *Hell* beneath.

Live not after the World: But as to Heaven.

25.

25 The LORD will ſoon deſtroy the Houſe
Of ſuch as haughty be:
The *Widow's* Border 'ſtabliſh will,
That we *His* Pow'r may ſee.

Pride will ſoon fall: But the Juſt and Deſtitute will have Help.

26.

26 The Thoughts of wicked Men, to GOD
Are hateful, and abhorr'd:
But Words of Pure, are pleaſing Words,
And pleaſant to the LORD.

God hates the Wicked: But loves the Words of the Juſt.

27. The

27.

27 The Man that greedy is of Gain,
Troubleth his own Houſe much:
But he that wholly hateth Gifts,
Shall ſurely live by ſuch.

28.

28 The Heart of th' Righteous, ſtudy much,
How they may anſwer right:
But Mouths of Wicked, pour forth Things
That evil are, with Spite.

29.

29 The LORD is far from wicked Men,
Yea, far from them, not near:
But when the Righteous call and cry,
Straightway he doth them hear.

30.

30 The Light that is within the Eyes,
Doth fill the Heart with Joy:
A good Report, makes fat the Bones;
(May nothing ſuch annoy.)

31.

31 The Ear that heareth good Reproof,
(The ſweet Reproof of Life:)
He ſure abideth with the Wiſe;
And ſhunneth Wrath and Strife.

32.

32 He that *Inſtruction* doth refuſe,
Deſpiſeth his own Soul:
But he that doth regard Reproof,
Hath Underſtanding whole.

33.

33 The *Fear* of GOD, Inſtruction is
Of Wiſdom; this adore:
Humility's a Virtue great,
Which *Honour* is before.

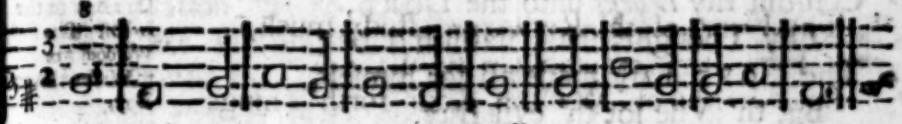
CHAP.

CHAP. XVI.

1. *All are in* GOD's *Power.*

St. *George*'s Tune : Compoſed in *Four Parts.* W. T.

Treble.



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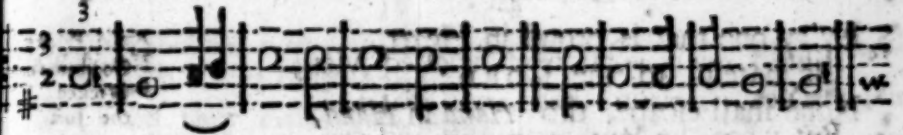
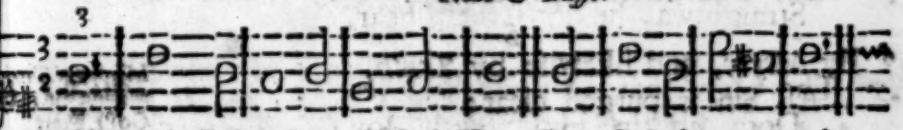
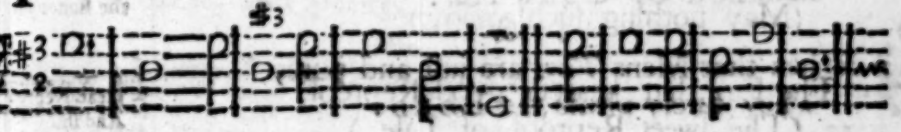
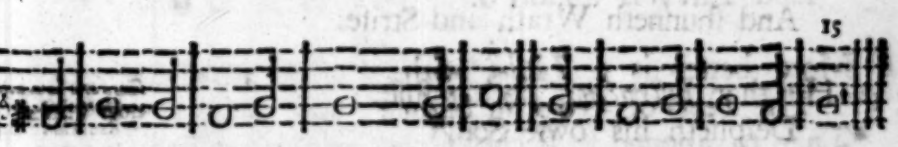


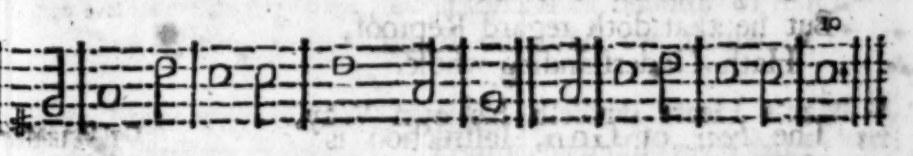
Tenor & Baſſo.



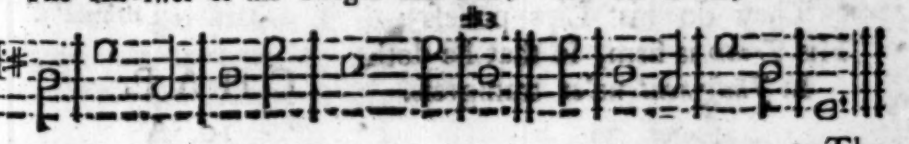
THE whole Diſ--poſings of Man's Heart, From *God* alone proceed :







The An--ſwer of the Tongue like-wiſe; *God* all aſ-ſiſts, at need.



CHAP. 16.

2.

2 The Ways of Men, do all ſeem clean
In their own Eyes; but they
Are under GOD's commanding Eye,
Who doth the *Spirits* weigh.

God ſees and governs all.

3.

3 Commit thy *Works* unto the LORD,
Thy Thoughts ſhall 'ſtabliſh'd be:
4 The LORD hath made all for himſelf,
But th' Vile for th' evil Day.

Do all as to the Lord: The Wicked are made for the evil Day.

4.

5 Ev'ry one that is proud in Heart,
Is hateful to the LORD:
None ſhall eſcape, tho' *Hand* in *Hand*,
But what ſhall have Reward.

Avoid Pride: None ſhall eſcape.

5.

6 By *Mercy*, and likewiſe by *Truth*,
All Sin is purged clear:
And Men from Evil do depart,
Influenc'd by GOD's *Fear*.

Mercy and Truth purgeth Sin: By God's Fear.

6.

7 When that Mens *Ways* are juſt and pure,
They ſurely pleaſe the LORD:
He makes their Foes to be at *Peace*,
And Envy is abhorr'd.

Juſt Ways pleaſe God: And make Peace.

7.

8 More better is a *Little*, with
The *Fear* of GOD in Sight:
Than to abound in Riches *Great*,
In which we have no Right.

Content is a precious Virtue.

8.

9 Man's Heart deviſeth his own Way,
His Eyes likewiſe inſpect:
But yet the LORD doth govern all,
And doth his Steps direct.

God ſees and directs all.

9.

10 The *King* hath Sentences *divine*,
They do his Lips poſſeſs:
His *Truth* is firm, ſo that he doth
In *Judgment* ne'er tranſgreſs.

Kings ſhall judge righteouſly.

10. A

10. CHAP. 16.

A *Weight* that's Juſt, is GOD's alone, False Weights and Meaſures are hateful to God.
The *Ballance* juſt likewiſe:
Yea, all the Weights are GOD's own Work,
He doth the Whole reviſe.

11.

Abomination 'tis to *Kings*, Kings Thrones are eſtabliſhed by Righteouſneſs.
To act Unrighteouſneſs:
The Throne by Goodneſs 'ſtabliſh'd is,
Good *Princes* GOD doth bleſs.

12.

The righteous Lips, to *Kings* are pure, Kings ought to love Righteouſneſs and Right.
In ſuch *Kings* take delight:
To Men they Adoration bear,
Whoſe Words are juſt and right.

13.

As *Meſſengers* of *Death*, ſo is A King's Wrath is dreadful.
King's Wrath, when raiſed high:
But Men of Wiſdom, ſoon appeaſe
The ſame, and pacify.

14.

In the Light of the Countenance, Kings Favour is Life.
Of *Kings*, Life doth remain:
Likewiſe his Favour ev'n is as
A Cloud of latter *Rain*.

15.

How much the better is't to get Adore Wiſdom.
Sweet *Wiſdom*, more than *Gold?*
And *Underſtanding's* rather choſe
Than *Silver*, to behold.

16.

The High-way of the Upright, is Hate evil Ways: Good Ways lead to Life.
The Evil to controul:
And he that keepeth ſure his Way,
Doth ſure preſerve his Soul.

17.

Pride, doth before *Deſtruction* go, Pride, the Inlet of Deſtruction.
Yea, go before it ſhall:
Likewiſe an haughty Spirit ſo
Shall go before a Fall.

18.

CHAP. 16.

19 Much better is an humble Sp'rit,
With lowly Men, yea, far:
Than to divide the Spoil of ſuch
As proud and haughty are.

'Tis Good to be humble.

19.

20 He that doth handle Matters wiſe,
Shall Goodneſs find therein:
And whoſo truſteth in the LORD,
Shall happy be, from Sin.

Act wiſely: and truſt in God.

20.

21 The wiſe in Heart, they ſhall be call'd
Prudent, and ſhall have Peace:
And Lips that ſweet and pleaſant are,
Great *Learning* do increaſe.

The Wiſe are called Prudent: Juſt Men acquire Learning.

21.

22 Underſtanding, is a Well-ſpring,
To them that it poſſeſs:
But *Fools* Inſtruction, Folly is,
And nought but Fooliſhneſs.

Underſtanding, a Spring of Life: Fools love Folly.

22.

23 The Heart of th' Wiſe, doth teach his Mouth,
In which his Soul is glad:
And likewiſe Learning to his Lips,
He freely much doth add.

Wiſe Men will increaſe in Learning.

23.

24 Soft *Words*, are as an *Honey-comb*,
Yea, ſweet unto the Soul:
And likewiſe Health unto the Bones;
May none ſuch Words controul.

Soft Words, are ſweet and pure.

24.

25 There is a Way, which ſeemeth right,
Yet doth not Man befriend;
Which Ways, do prove the Paths of *Death*,
And fatal is their End.

Evil Ways end deadly.

25.

27 He that doth *Labour*, laboureth,
Yea, for himſelf indeed:
His Mouth doth truly it require,
To ſatisfy his Need.

The Labourer ſhall not Want.

26. He

26.

Ungodly Men, dig Evil up,
They Evil do acquire:
And in whoſe Lips there ſurely is
A hot and burning Fire.

Evil Lips are as Fire: Which deſtroys themſelves, as well as others.

27.

A froward Man, he ſoweth Strife,
Such are his wicked Ends,
And with the Wiſp'ring of his Lips,
He ſeperateth Friends.

Froward Men part Friends.

28.

A Man of Wrath, and Violence,
His Neighbour doth intice:
And leads him into wicked Ways,
which only tend to Vice.

Wrathful Men lead to Sin:

29.

He ſhuts his Eyes, and doth invent,
And deviſe froward Things:
And by the moving of his Lips,
Evil to paſs he brings.

And bring Evil to paſs.

30.

The ancient and the hoary Head's,
A Crown of Glory, bright:
If it be found in Righteouſneſs,
And in the way to Light.

Old Age is a Crown of Glory, if Righteous.

31.

He that is ſlow to Anger, is,
Far better than the Great:
And govern'd Spirits, far exceed
Such as a City take.

The Humble are better than the Mighty.

32.

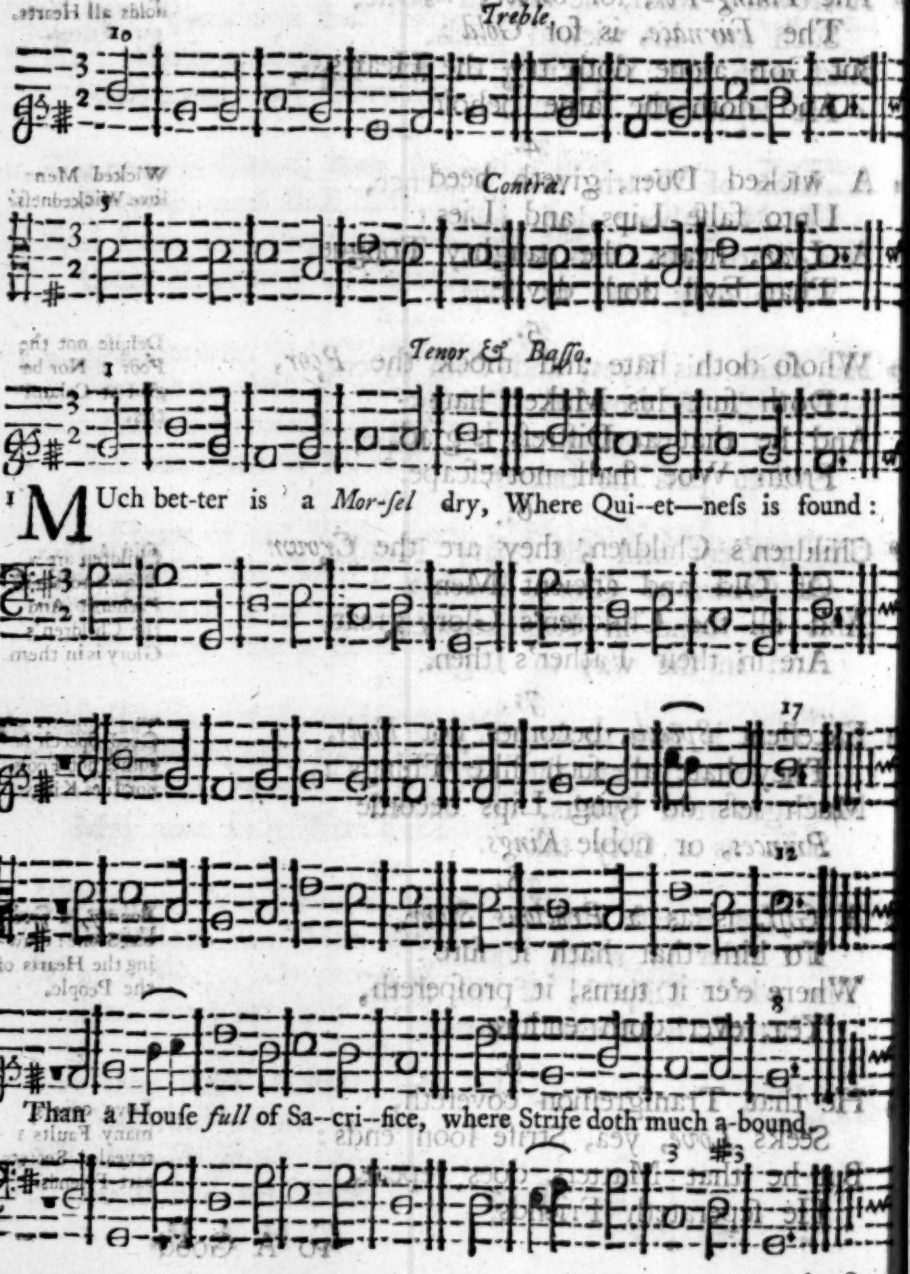
The *Lot* is caſt into the Lap,
If't ne'er ſo much affords,
The whole Diſpoſal of the ſame,
Thereof, is of the LORDS.

All are at God's Diſpoſal.

CHAP. XVII.

1. *Content is a pure Virture.*

St. *Within*'s Tune: Compoſed in *Four Parts.* W. T.



CHAP. 17.

2.

A *Servant* wiſe, ſhall over-rule
A *Son* that cauſeth ſhame:
And of the whole Inheritance,
He ſhall partake the ſame.

Wiſe Servants ſhall be exalted.

3.

The *Fining-Pot*, for *Silver*, is,
The *Furnace*, is for *Gold*:
But GOD alone doth try the Hearts,
And doth the ſame behold.

God tries and beholds all Hearts.

4.

A wicked Doer, giveth heed
Unto falſe Lips, and Lies:
A *Lyar*, hears, the naughty Tongue,
That Evil doth deviſe.

Wicked Men love Wickedneſs.

5.

Whoſo doth hate and mock the *Poor*,
Doth ſure his Maker hate:
And he that at Diſtreſs is glad,
From Woe ſhall not eſcape.

Deſpiſe not the Poor: Nor be glad at Calamities.

6.

Children's Children, they are the *Crown*
Of Old and ancient Men:
And all the Children's Glory great,
Are in their Father's then.

Children are a Crown to their Fathers: And the Children's Glory is in them.

7.

Excellent *Speech*, becomes not *Fools*,
They hate all ſuch like Things:
Much leſs do lying Lips become
Princes, or noble *Kings*.

Good Speech becomes not Fools: nor Lies Kings.

8.

A *Gift*, is as a *Precious Stone*,
To him that hath it ſure:
Where e'er it turns, it proſpereth,
Yea, ever doth endure.

Bounty, a precious Stone: drawing the Hearts of the People.

9.

He that Tranſgreſſion covereth,
Seeks *Love*, yea, Strife ſoon ends:
But he that Matters does repeat,
He ſeperateth Friends.

Love covers many Faults: revealed Secrets part Friends.

10.

10 A Good Reproof, doth enter more
Into a Man that's wiſe:
Than many Stripes into a Fool,
Who folly doth deviſe.

Good Reproof enters into wiſe Men more than Stripes do into a Fool.

11.

11 An evil Man, Rebellion ſeeks,
He doth the ſame invent:
Therefore a cruel *Meſſenger*
Shall be againſt him ſent.

The Wicked will have a cruel Meſſenger againſt him.

12.

12 Yea, Let a *Bear* that's rob'd of *Whelps*,
More rather meet a Man:
Than *Fools*, who are with Folly led;
And in their Folly ſtand.

Meet not a Fool in his Folly.

13.

13 Whoſo rewards Evil for Good,
Shall Goodneſs ne'er eſpouſe:
Evil from ſuch ſhall ne'er depart,
Or ever leave his Houſe.

Wicked Men ſhall never depart from Evil.

14.

14 Like as when *Water* is let out,
So Strife it doth begin:
Therefore leave off Contention quite,
And void all ſuch like Sin.

Strife is hard to Quell.

15.

15 He that the Wicked juſtifies,
Or juſt Man hath abhor'd:
They both abominable are,
And hateful to the LORD.

Juſtify not the Wicked.

16.

16 Wherefore is there a Price i'th' Hand
Of th' Fool, Wiſdom to get?
Seeing to it he hath no Heart,
But is againſt it ſet.

Fools get nothing by Wiſdom; having no Heart to it.

17.

17 A *Friend* doth love, yea, at all times,
When lov'd, or if forlorn:
Likewiſe a *Brother* truly is
For Adverſity born.

A Friend loves at all Times.

18. He

18.

Avoid Suretyship

He that is *Sur'ty*, and ſtrikes Hands,
In preſence of his *Friend*:
Is ſure of Underſtanding void,
And Simple in the End.

19.

Wicked love Spite: he that exalts himſelf, hurts his Life.

He that Tranſgreſſion well doth love,
He ſurely loveth Spite:
And he that doth exalt his Gate,
Seeks to diſtract his Life.

20.

Froward Hearts have no Reſt: Evil Tongues fall into Miſchief.

Ev'n He that hath a froward Heart,
Doth find no Reſt at all:
And he that hath a Tongue perverſe,
Doth into Miſchief fall.

21.

Fooliſh Sons bring Woe to their Parents.

Ev'n He that doth beget a *Fool*,
To him great Woe is nigh:
And he that's *Father* of a *Fool*,
He never hath no joy.

22.

A merry Heart is a good Medicine: A broken Spirit dries the Bones.

A merry *Heart*, it doeth Good,
'Tis like a *Med'cine* nigh:
A Broken *Spir't*, doth wound the Heart,
Likewiſe the *Bones* doth dry.

23.

Wicked will take Bribes.

The Wicked, they will take a *Gift*,
Or Bribe in any Caſe:
The Righteous, Judgment to pervert,
That Wicked may have place.

24.

Juſt Men have Wiſdom at hand: fooliſh Ones are in the end of the Earth.

Wiſdom, it always is before
All ſuch as underſtand:
But for the Eyes of fooliſh Ones
They are in the Earth's End.

25.

Fooliſh Sons bring heavineſs to their Parents.

A Fooliſh *Son*, to's *Father* is
Nothing but Grief and Care:
And alſo Bitterneſs to her,
Who painful did him bear.

26.

26 To puniſh juſt Men, 'tis not good,
Nor pleaſing to GOD's Eye:
Nor neither is it good to ſtrike
Princes for Equity.

CHAP. 1

Puniſh not the Juſt: nor ſtrike Princes for Equity.

27.

27 He that hath knowledge, ſpares his *Words*,
Ill *Words* he ne'er will vent:
A Man of Underſtanding, is
Of *Spir't* excellent.

Wiſe Men will uſe no ill Words but are of an excellent Spirit.

28.

28 Ev'n when a *Fool* doth hold his Peace,
He then for wiſe is deem'd:
And he that ſhutteth up his Lips
To underſtand is 'ſteem'd.

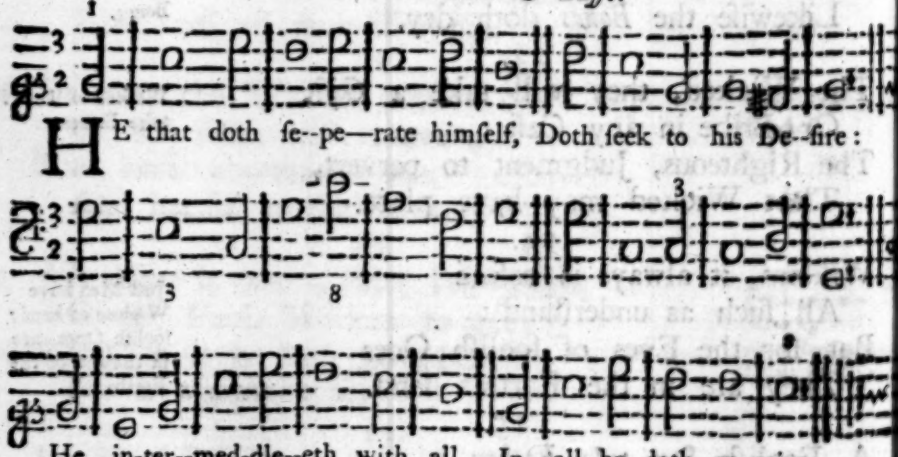
Fools ſeem wiſe when ſilent.

CHAP XVIII.

Meddle not with that as do'nt Concern thee.

St. *Katherine*'s Tune: Compoſed in *Two Parts*. W. T.

Tenor & Baſſo.



2. A *Fool*

CHAP. 18.

2.

A *Fool*, hath no delight at all
In Underſtanding, no:
But that his Heart may ſee it plain,
It ſelf, and ſee 'tis ſo.

Fools hate underſtanding.

3.

When that the *Wicked* they do come,
Then comes *Contempt*, and *Scorn*:
With *Ignominy*, comes *Reproach*,
All heavy to be born.

Contempt follows the Wicked: and Reproach comes with Ignominy.

4.

The *Words* of a Man's Mouth, are like
As many *Waters* great:
And the Well-ſpring of *Wiſdom*'s as
A *Brook*; doth not abate.

Wiſdom is never empty.

5.

It is not good for to accept
A Man that's wicked known:
To be in judgment; for to have
The Righteous overthrown.

Sinners are not to ſit in Judgment.

6.

The fooliſh Lips, enter into
Contention, which provokes:
Likewiſe their Lips do cry aloud,
And do call out for Strokes.

The Fool is enſnared by his own Lips:

7.

A *Fool*'s Mouth, his Deſtruction is,
He Goodneſs doth controul:
His Lips likewiſe they are the Snare,
Which ſoon will catch his Soul.

Which ſoon catch his Soul.

8.

The *Words* of a *Tale-Bearer*, are
Like as ſo many Wounds:
And to the Belly's inmoſt Parts,
Do ſiddenly go down.

A Tale-bearer's Words are as Wounds: very fatal to all.

9.

He that is ſlothful alſo, and
To work he doth not haſte:
Is ev'n as Brother unto him
That willfully doth waſte.

Sloth and Waſte, are both partners.

10.

10 The Name of GOD, the mighty LORD,
Is as a *Tower* ſtrong:
The Righteous runneth into it,
And are ſecure, from wrong.

God's Name is as a Tower for the Juſt.

11.

11 The rich Man's Wealth, and Riches, are
His *City*, wond'rous great:
And likewiſe is as a high *Wall*,
Within his own conceit.

Riches are Vanity.

12.

12 Before Deſtruction comes, Man's Heart
Is haughty, and moſt high:
Likewiſe before great *Honour* is,
Is low *Humility*.

Humility raiſeth, and is before honour.

13.

13 Ev'n he that doth an *Anſwer* make,
Before the Matters nam'd:
He guilty of great Folly is,
It is to him a Shame.

Anſwer not before you hear the Queſtion.

14.

14 The *Spir't* of Man, it will uphold all
Infirmities that are:
A broken and a wounded *Spir't*,
Alaſs! who can it bear?

Man's Spirit upholdeth: but none can bear a wounded Spirit.

15.

15 The Hearts of good, and prudent Men,
Attain to Knowledge deep:
And Ears of ſuch as underſtand,
Do after Knowledge ſeek.

Juſt Men attain to Knowledge: by ſeeking it.

16.

16 A Man's free *Gift*, doth ſoon make room,
That he may enter there:
It brings him unto righteous Men,
That he with ſuch appear.

Gifts make many Friends.

17.

17 He that is firſt, in his own Cauſe,
Seems juſt, unto the Eye:
But when his Neighbour doth appear,
He doth him ſearch and try.

One Story ſeems good 'till the other is heard.

18. The

18.

18 The *Lot* doth make Contention ceaſe,
It puts all Jarrs aright:
And parted is between great Men,
Yea, Men of *Name* and Might.

Lots make Contention ceaſe.

19.

19 A *Brother*, that offended is,
Is harder to be won:
Than a ſtrong *City*; his words are
Than *Caſtle-Bars* more ſtrong.

'Tis hard to Pacify a Brother.

20.

20 Man's *Belly* ſhall be fill'd with Fruit,
Which from his *Mouth* proceeds:
And the Production of his *Lips*,
It ſhall ſupply his Needs.

Man ſhall have as he merits.

21.

21 Both *Death*, and alſo *Life*, are in
The Power of the Tongue:
And they that Love't, ſhall eat the Fruit,
That thereto doth belong.

The Tongue is both good and bad, all are in God's Power.

22.

22 He that doth find a *Wife*, doth find
A good and precious *Thing:*
And hath obtained Favour great,
Of GOD the Heav'nly *King*.

A good Wife, a precious thing.

23.

23 The *Poor*, do uſe Entreaties much,
And all are not enough:
The *Rich*, are puffed up with Pride,
And always *anſwer* rough.

The Poor do humble. The Rich anſwer roughly

24.

24 A Man that hath got many *Friends*,
Muſt friendly be to other:
And yet there is a *Friend*, that ſticks
More cloſer than a *Brother*.

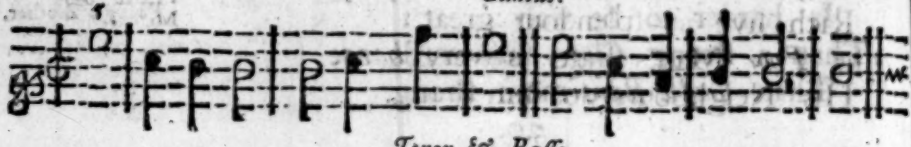
He that hath many Friends, muſt be friendly to others: God is the beſt of all.

CHAP. XIX.

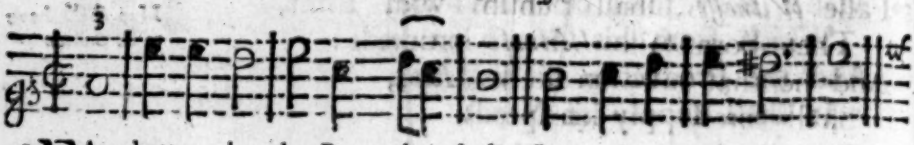
1 *A Poor Man, is better than a Fool.*

St. *Clement's* Tune: Compoſed in *Three Parts.* W. T.

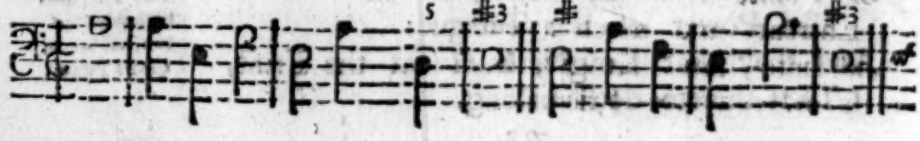
Cantus.

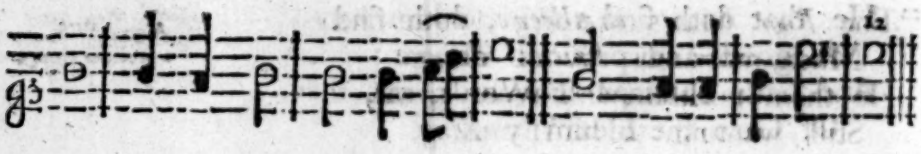


Tenor & Baſſo.

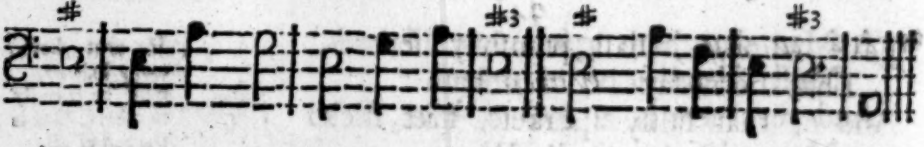


1 FAr better is the *Poor*, that doth In truth up-right--ly walk:





Than *Fools* that are per-verſe in Lips, Who fool-iſh—ly do talk.



2.

2 The Soul who Knowledge is without,
It is not good to him:
And he that haſteth with his Feet,
Doth ſurely greatly ſin.

Love Knowledge; haſte not to Sin,

3. Man's

3.

Man's Folly, and his Fooliſhneſs,
Doth all his Ways pervert:
His Heart is troubled, likewiſe he
Againſt the Lord doth fret.

Fooliſh Men are never at reſt.

4.

Riches, and Wealth, makes many *Friends*,
Rich live in ſplendour great:
The *Poor* Man's Fate is very *hard*,
His Neighbours do him hate.

Wealth makes Friends: poor Men are hated.

5.

Falſe *Witneſſes*, ſhall puniſh'd be,
That born falſe *Witneſs* hath:
And he that falſly ſpeaketh Lies,
Shall ſurely not eſcape.

Bear not falſe Witneſs.

6.

For *Princes* Favour, many ſtrive,
Entreat, and much attend:
And unto him that giveth *Gifts*,
Is ev'ry one a Friend.

Many ſtrive for great Mens Favour: Gifts gain Friends.

7.

The *Poor* Man's *Brethren* do him hate,
Much more his *Friends* are far:
He them purſues, with Words, yet they
Still wanting to him are.

Poor Men have no Friends.

8.

He that ſweet *Wiſdom* doth acquire,
He loveth his own Soul:
And he that *Underſtanding* keeps,
Shall goodneſs ſure behold.

Wiſdom guards the Soul: which preſerve.

9.

Falſe *Witneſſes*, ſhall puniſh'd be,
That born falſe *Witneſs* hath:
And he that falſly ſpeaketh Lies,
Shall periſh by God's Wrath.

Falſe Witneſſes ſhall periſh.

10.

Delight, it quite unſeemly is
For him that is a *Fool*:
Ev'n for a Servant 'tis much leſs,
If he o'er *Princes* rule.

Delight becomes not a Fool: nor Servants to govern Princes.

11. The

11.

11 The ſweet Diſcretion of a Man,
Always appeaſeth Wrath:
And Tranſgreſſion to turn aſide,
In ſuch he glory hath.

Diſcreet Men will quell Wra

12.

12 The *King*'s Wrath, is as terrible,
As doth the *Lion* roar:
But his ſweet Favour's as the *Dew*,
That decks the *Fields* all o'er.

King's Wrath terrible: but their Favour is ſweet.

13.

13 A fooliſh *Son*, to's *Father* adds,
Calamity and Woe:
And the Contentions of a *Wife*,
Are always dropping low.

Fooliſh Sons bring Woe: Womens Contentions are always dropping.

14.

14 *Houſes*, are *Fathers*'s Heritance,
Which always have record:
A virtuous and a prudent *Wife*,
('Tis ſaid,) is of the LORD.

Houſes are Fathers Inheritance: A vertuous Wife is of the Lord.

15.

15 *Slothfulneſs*, caſteth into ſleep,
She maketh ſlothful all:
But thoſe that have an idle Soul,
They ſuffer hunger ſhall.

Idleneſs is drouzey: and ſhall ſuffer hunger.

16.

16 He that doth GOD's Commandment keep,
He doth his Soul perſerve:
But he that doth deſpiſe his Ways,
To *Death* ſhall ſurely ſwerve.

God's Word keeps the Soul: ſuch as deſpiſe God's Ways ſhall periſh.

17.

17 He that hath pity on the *Poor*,
Unto the LORD doth lend:
And what he given hath to ſuch,
GOD will again it ſend.

He that gives the Poor, lends to the Lord: God will return it.

18.

18 Chaſtiſe thy *Son*, while there is hope,
When young, the LORD to fear:
Let not thy tender Soul him ſpare,
Tho' thou his Crying hear

Correct thy Son: mind not his Crying.

19. A Man

19.

A Man of Wrath, ſhall ſuffer much,
His Suff'rings long remain:
For if thou doſt deliver him,
Thou muſt do it again.

CHAP. 19. Wrathful Men long ſuffer: To help him it is needleſs.

20.

Hear *Counſel*, good, likewiſe receive
Inſtruction, as thy Friend:
Inſtruction keep, as thou may'ſt be
Wiſe in thy latter End.

Receive good Counſel.

21.

Devices that are in Man's Heart
Are many, and impure:
But the ſweet Counſel of the Lord,
For ever ſhall endure.

Man's Devices are many: God's Counſel endureth for ever.

22.

The Kindneſs of a Man, it is
Alone his whole Deſire:
But a poor Man, that nothing hath,
Is better than a Liar.

A poor Man, is better than a Liar.

23.

GOD's Fear doth tend to Life, and he
That hath it ne'er ſhall ſlide:
No Evil e'er ſhall viſit him,
Content he ſhall abide.

God's Fear tendeth to Life.

24.

A ſlothful Man, boſoms his Hand,
He ſlothful doth remain:
And not ſo much as bring it out,
Unto his Mouth again.

Avoid ſlothfulneſs.

25.

A *Scorner* ſmite, and Simple will
All likewiſe be aware:
An underſtanding Man, reprove,
And he will Knowledge hear.

Smite a Scorner; and the Simple will hear.

26.

Ev'n He that doth his *Father* waſte,
His *Mother* chaſe the ſame:
He is a *Son* that brings Reproach,
And likewiſe cauſeth Shame.

A waſteful Son cauſeth Shame.

27. Ceaſe,

27.

27 Ceaſe, ceaſe, my *Son*, ceaſe, ceaſe to hear,
When bad Inſtruction's nigh:
Void ſuch as will thee cauſe from Words
Of Knowledge ſweet to fly.

Avoid bad Inſtruction.

28.

28 An unjuſt *Witneſs*, Judgment ſcorns,
He hates it ev'ry Hour:
Alſo the Mouths of wicked Men,
Iniquity devour.

Wicked Men hate Judgment.

29.

29 *Judgments*, for *Scorners* are prepar'd,
Them, Judgment ſurely ſtrikes:
Likewiſe the Backs of ſimple *Fools*,
They are prepar'd for *Stripes*.

Judgments are for Scorners: and Stripes for a Fool.

CHAP. XX.

1 *Strong Drink breeds Quarrels: which avoid.*

St. *Within*'s Tune: Compoſed in *Four Parts*. W. T.

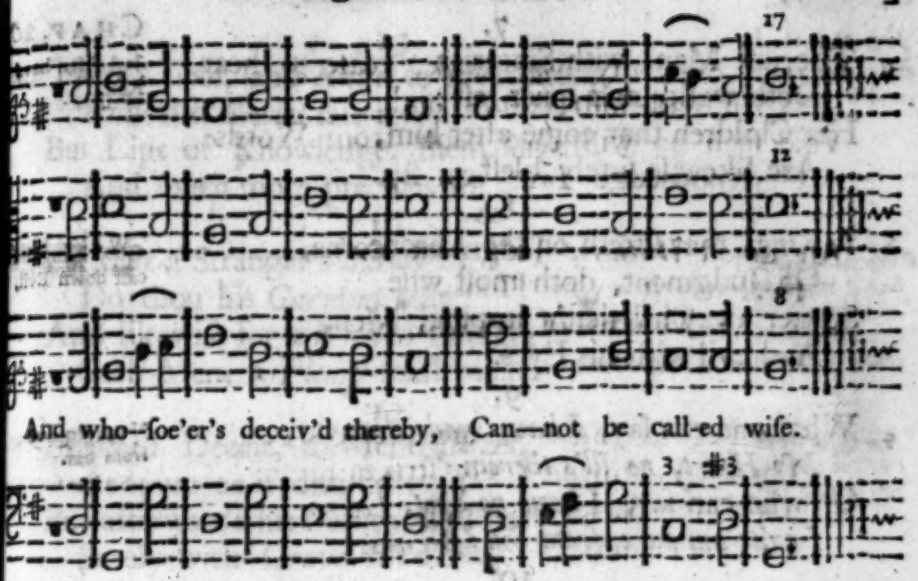
Treble.

Contra.

Tenor & Baſſo.

1 STrong *Drink*, is raging, *Wine* doth mock, Tho' pleaſant to the Eyes:

And



2.

4 *King*'s Fear, is like a roaring *Lion*, — A King's Fear is terrible.
Who ſhall a *King* controul?
Whoſo to Anger him provokes,
Doth ſin againſt his Soul.

3.

3 It is an Honour for a Man, — 'Tis an Honour to ceaſe from Strife.
To ceaſe from Strife, and flee:
But ev'ry buſy ſimple *Fool*,
Will always meddling be.

4.

4 The *Sluggard*, will not plough at all, — Sluggiſh Excuſes tend to Poverty.
By Reaſon of the *Cold*:
In Harveſt *hot* he ſhall begin,
But ſhall no *Crop* behold.

5.

5 *Counſel* within the Heart of *Man*, — Counſel is endleſs.
Is like to *Waters* deep:
But underſtanding Men, will draw
It out; and ſafe it keep.

6.

6 Moſt Men their Goodneſs to proclaim, — Moſt Men praiſe themſelves: But few are faithful.
Are very much inclin'd:
But yet amongſt all human Race,
Who can one faithful find?

7.

Just Men have Rest.

7 The juſt Man, with Sincerity
Doth walk, and quiet reſt:
His Children that come after him,
Are likewiſe ſurely bleſt.

8.

Good Kings will caſt down Evil.

8 A *King*, that ſitteth on the Throne,
Of Judgment, doth moſt wiſe
Scatter away all that's impure,
And evil with his Eyes.

9.

None are free from Sin.

9 What one can ſay, *I have made clean*
My Heart, no Ill's therein?
Or who can ſay, *I have no Spot,*
I quite am pure from Sin?

10.

False Weights and Meaſures are hateful to God.

10 *Meaſures*, and *Weights*, that various are,
(As Scripture doth record:)
They both Abomination are,
To GOD the heavenly LORD.

11.

All Men are known by their Works.

11 A *Child* is known, by what it does,
'Tis plain to all Mens Sight:
Whether his Work be pure, or no,
Or whether it be right.

12.

God hath made all Things.

12 The hearing *Ear*, the LORD hath made,
And all in Heav'n moſt high;
The *Eye* that ſees, he likewiſe form'd,
And all Things doth eſpy.

13.

Sleep tends to Poverty.

13 Do not love *Sleep*, for fear thou ſhouldſt
To *Poverty* be led:
Open thine *Eyes*, and thou ſhalt ſure
Be ſatisfy'd with *Bread.*

14.

The Ware is bad until it is bought.

14 'Tis nought, 'tis nought, the *Buyer* ſaith,
Before that he doth buy:
But when that he is gone his Way,
O then he boaſteth high.

15. There's

15. There's *Gold*, and *Riches* in great Store, — Knowledge is better than Riches.
And alſo *Rubies* fair:
But Lips of Knowledge, them ſurpaſs,
And much more precious are.

16. He that a Stranger's *Surety* is, — Take a Stranger's Garment: And his Garment in Pledge for a ſtrange Woman.
Do thou his *Garment* take:
And likewiſe for a *Woman* ſtrange,
Such Men, a *Pledge* ſhall make.

17. *Bread* of Deceit, to Men is ſweet, — Bread of Deceit is ſweet at firſt: But ſour in the End.
As pure as if diſtill'd:
But afterwards his Mouth ſhall be
Surely with *Gravel* fill'd.

18. All Purpoſes by *Counſel* good, — Counſel acts all Purpoſes: make War with good Advice.
They ſure eſtabliſh'd are:
GOD ſtands our Friend, at ev'ry Need,
With good Advice make *War*.

19. He that *Tale-Bearer* like doth go, — A Tale-Bearer tells all.
Doth Secrets much reveal:
Meddle not with ſuch flatt'ring Lips,
No Matter they'll conceal.

20. Whoſo that doth his *Father* curſe, — The Diſobedient ſhall be cut off.
Or *Mother*; to cauſe Woe:
His Lamp ſhall ſurely be put out,
For them offending ſo.

21. Inheritance, may ſoon be got, — Ill gotten Wealth proſpereth not.
When Man doth firſt begin:
The End thereof ſhall not be bleſs'd,
Becauſe 'twas got in Sin.

22. Do thou not ſay, I'll recompence — Attone no Evil: God helps all.
A wicked evil Deed:
But wait upon the LORD thy GOD,
And he'll thee ſave at Need.

23.

23 False *Weights*, that are of various Sorts,
(As Scripture doth record:)
And *Ballance* false, are neither good,
But hateful to the Lord.

False Weights and Measures are hateful to God.

24.

24 Man's Goings, are of God the Lord,
God doth him rule and sway:
God's Wisdom's great, how can a Man
Well understand his Way?

God alone governs all.

25.

25 He that doth after *Vows* enquire,
To him it is a Snare:
And he that Holiness devours,
Shall of the same Fate share.

Vows are a Snare.

26.

26 A *King*, that's wise, soon scattereth
the Wicked all about:
He over them the Wheel doth bring,
And puts them soon to th' Rout.

A Good King's Wrath scattereth the Wicked.

27.

27 The *Sp'rit* of Man, it truly is
The Candle of the Lord:
Which searcheth all the inward Parts,
And of them bears Record.

God searcheth all Hearts.

28.

28 *Mercy*, and *Truth*, preserves the *King*,
God him protects alone:
But *Mercy* is to him a Friend,
And doth uphold the *Throne*.

God by Mercy and Truth preserveth all: And upholdeth the King's Throne.

29.

29 The Glory of *Young Men*, is Strength,
Such Glory will decay:
But Beauty of *Old* ancient Men,
Is in their Heads, when grey.

Strength, young Mens Glory: The grey Head is old Mens Beauty.

30.

30 The Blueness of a *Wound*, doth cleanse
The Evil quite away:
Even so doth Stripes the inward Parts
Of th' Belly make Decay.

Stripes drive away Folly.

CHAP.

CHAP. XXI.

1. GOD *Swayeth Princes.*

St. *George*'s Tune: Compoſed in *Four Parts.* W. T.

Treble.

Alto.

Tenor & Baſſo.

THE *King*'s own Heart, it tru-ly is Within the *Lord*'s Right-hand:

He doth it ſway, ev'n as he doth The wa-ters great command.

2.

CHAP. 2

God pondereth all Things.

2 The Way of ev'ry Man, ſeems right,
And juſt in his own Eyes:
But GOD he pondereth all Hearts,
Moſt juſtly, and moſt wiſe.

3.

God loves Juſtice more than Sacrifice.

3 *Juſtice* to do, and *Judgment* too,
Is pleaſant in GOD's Eyes:
Much more acceptable it is,
To GOD than Sacrifice.

4.

Pride in the Heart is a great Sin.

4 A wondrous high and haughty Look,
And Heart that's proud within:
And ploughing of the Wicked too,
All certainly are Sin.

5.

Diligent Thoughts tend to Plenty: Haſty ones tend to Poverty.

5 Diligent Thoughts, to Plenty tend,
They after Goodneſs pant:
But Thoughts of thoſe that haſty are,
Tend only unto Want.

6.

Ill gotten Wealth is Vanity.

6 When *Treaſures* they are falſly got,
Ev'n by a lying Tongue:
'Tis Vanity, toſs'd to and fro,
Of them that for Death long.

7.

Rob not.

7 The Robb'ry of the Wicked, ſhall
Quickly themſelves deſtroy:
Becauſe they Judgment do refuſe,
The ſame ſhall them annoy.

8.

Evil Mens Ways are ſtrange: But Ways of the pure are right.

8 The Ways of froward Men, are ſtrange,
Yea, ſtrange to juſt Mens Sight:
But Ways of pure, and holy Men,
Their Works are ſurely right.

9.

A contentious Woman, is a daily Trouble.

9 Within the Corner of a Houſe,
'Tis better to abide:
Than with a brawling *Woman*, in
A Houſe ſpac'ous and wide.

10.

Wicked Men desire Evil: And shew no Favour.

The wicked Soul, Evil desires,
To Evil he's inclin'd:
His Neighbour doth not in his Eyes
The smallest Favour find.

11.

Punish Scorners: Instruct the Wise.

When Scorners they are punished,
The Simple then believe:
And when wise Men instructed are,
They Knowledge do receive.

12.

God overthrows the Wicked.

The righteous Man considers well,
The Wicked's House within:
God doth the Wicked overthrow,
Ev'n for their wicked Sin.

13.

Stop not thine Ears at the Poor: Lest God stop his Ears to thee.

Whoso that stopped hath his Ears,
When that the *Poor* do call:
He also then shall call himself,
But not be heard at all.

14.

Gifts make Peace.

A *Gift*, in secret, surely doth
Cause Anger soon to cease:
Bosom Rewards likewise doth quell
Great Wrath, and maketh Peace.

15.

Just Men love just Judgment: But the Wicked shall perish.

It is great Joy unto the Just,
When they just Judgment see:
But on such as work Wickedness,
Destruction sure shall be.

16.

Wrong Ways are unto Death.

The Man that is out of the Way
Of Understanding led:
He surely shall remain within
The Number of the *dead*.

17.

Pleasure brings Poverty.

He that doth love all *Pleasure* much,
Shall *poor* be, and decay'd:
And he that loveth *Wine* and *Oil*,
Shall never rich be made.

18. The

18.

CHAP. 21

18 The Wicked, ſhall a Ranſom be,
For righteous Men, moſt bright:
And the Tranſgreſſor, ranſom ſhall
The Godly, and Upright.

Wicked are the Ranſom for the Juſt.

19.

19 It is much better for to dwell
Within a Wilderneſs:
Than with an angry *Woman*, that
Contention doth poſſeſs.

A contentious Woman daily adds Vexation.

20.

20 There's *Treaſure*, that's to be deſir'd;
In wiſe Mens Dwellings, Oil:
But fooliſh Men do ſpend it up,
And feed upon the Spoil.

Fooliſh feed on the Wiſe.

21.

21 He that doth follow *Mercy*, and
Is righteouſly inclin'd:
Shall Righteouſneſs, and precious Life,
And Honour ſurely find.

Righteous Men ſhall have Life.

22.

22 A wiſe Man, doth the *City* ſcale,
Of Men that are of Might:
And caſteth down the Strength thereof,
Of Confidence; in Sight.

Wiſe Men keep ſafe the City.

23.

23 Whoſo doth keep his Mouth ſecure,
And alſo awes his Tongue:
He ſhall his Soul from Troubles keep,
And never ſuffer Wrong.

An awful Tongue is free from all Trouble.

24.

24 He that in haughty Wrath doth deal,
Is *Scorner* call'd by Name:
Likewiſe he's *proud* and haughty deem'd,
Such Pride will fall to Shame.

Pride is Scorn

25.

25 The *Slothful*, lazy one's Deſire,
Himſelf ſhall ſurely kill:
Becauſe to labour he refus'd,
And ſlothly bent his Will.

Slothful Men deſtroy themſelves

26. He

26.

He greedily doth covet much,
Ev'n all the live long Day:
But Righteous bounteously do give,
They ſpare not, nor delay.

Sloth coveteth: Righteous give freely.

27.

The *Sacrifice* of wicked Men,
Abomination is:
How much more then, when they do bring
Minds full of Wickedneſs?

28.

The *Witneſs* falſe, ſhall periſh ſoon,
Such ſoon ſhall fade and die:
But he that heareth hath the *Word*,
He ſpeaketh conſtantly.

False Witneſſes ſhall die.

29.

A wicked Man, hardneth his Face,
He doth from Goodneſs ſtray:
But upright Men, attentive are,
And ſafe direct their Way.

Wicked Men are hardned: Juſt Mens Ways are ſafe.

30.

There is no *Wiſdom*, nor *Counſel*,
Objection can afford:
Nor Underſtanding, that can be,
Againſt the heav'nly LORD.

Nothing is againſt God.

31.

The *Horſe*, prepar'd for *Battle* is,
Againſt the *Day* of Fight:
But all the Safety of the Whole,
Is of the LORD of Might.

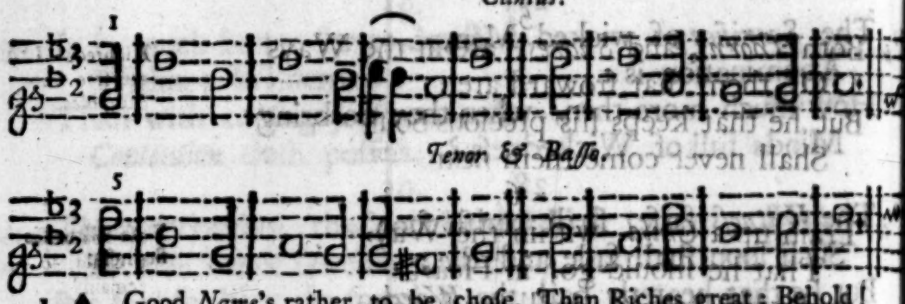
God prepareth and ruleth all.

CHAP. XXII.

1 *A good Name is better than Riches.*

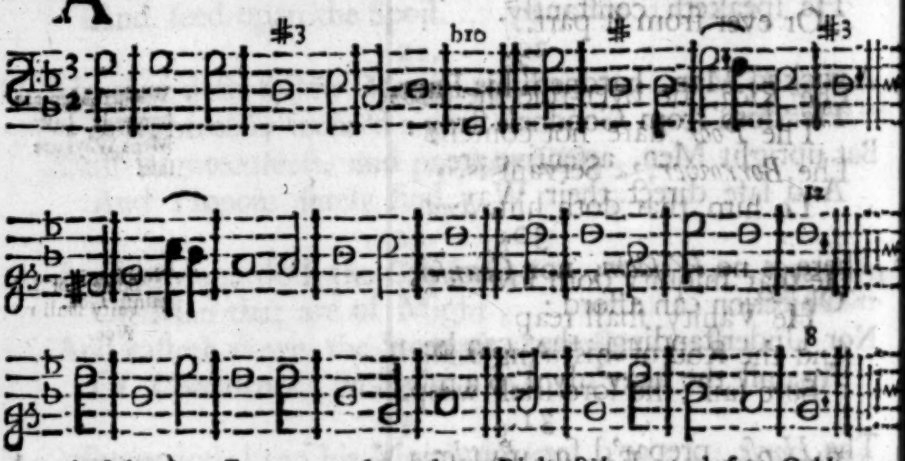
St. *Auſten*'s Tune: Compoſed in *Three Parts.* W. T.

Cantus.

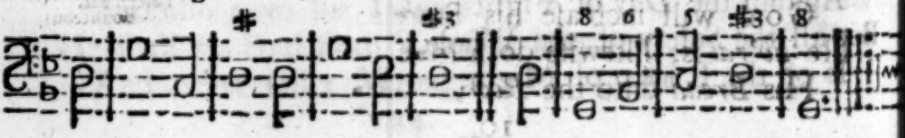


Tenor & Baſſo.

1 A Good *Name*'s rather to be choſe, Than Riches great; Behold!



And lo-ving *Favour*, rather than Rich *Silver*, and fine *Gold*.



2.

2 The *Rich*, and *Poor*, together meet, God hath made all Men.
GOD loves the Righteous all:
Tho' *Rich* are *high*, and *Poor* are *low*,
Yet GOD hath made them All.

3.

3 A *prudent* Man, Evil forſakes, Juſt Men will hide from Evil: Fools go on, and ſuffer.
Yea, and himſelf doth hide:
But *ſimple* Ones, paſs on, and do
Great Puniſhment abide.

4. By

4.

4 By *Meekneſs*, and *Humility*,
And by God's ſacred Fear:
Does Wealth and Honour ſurely come,
And Life, that is moſt dear.

Humility and God's Fear brings Life.

5.

5 Both *Thorns*, and *Snares*, are in the Ways
Of them that froward are:
But he that keeps his precious Soul,
Shall never come them near.

Righteous Paths are free from Stumbles.

6.

6 Train up a *Child*, within the Way
That he ſhould go, in Heart:
And when he's *old*, he'll not forſake,
Or ever from it part.

As you bring up a Child, ſo he'll remain.

7.

7 The *Rich*, do over-rule the *Poor*,
The *Poor* dare not contend:
The *Borrower*, a Servant is,
To him that doth him *lend*.

The Poor and Needy are kept under.

8.

8 He that Iniquity doth ſow,
He Vanity ſhall reap:
And the Rod of his Anger ſhall
Sure fail; he ſore ſhall weep.

Sowers of Iniquity ſhall reap Woe.

9.

9 The *Bounteous* Eye ſhall bleſſed be,
God will increaſe his Store:
He *lib'ral* is, likewiſe doth give
His *Bread* unto the *Poor*.

God bleſſeth the Bounteous.

10.

10 O caſt the *Scorner* out, and then
Contention ſhall decreaſe:
Yea, *Strife* likewiſe, ſhall ſoon be gone,
And *Reproach* ſoon ſhall ceaſe.

Caſt out the Offender: And Offences will ceaſe.

11.

11 He that doth love Pureneſs of Heart,
No Ill ſhall him attend:
And for the *Grace* that's of his Lips,
The *King* ſhall be his Friend,

The King ſhall befriend the pure in Heart.

12.

12 The Eyes of GOD, Knowledge preſerves,
His Aid is daily ſhown:
But the Words of Tranſgreſſors, they
Are by him overthrown.

God ſways and rules all.

13.

13 The *ſlothful* Man, doth ſay, *There is*
A Lion *out to meet:*
I'll ſtay within, I ſhall be ſlain,
If I ſhould paſs the Street.

Slothful Men never want Excuſes.

14.

14 The Mouth of a ſtrange *Woman*, is
Like a deep Pit within:
And he that's hated of the LORD,
Shall ſurely fall therein.

Avoid Harlots; Seek God's Love.

15.

15 Great Fooliſhneſs within the Hearts
Of little *Children* are:
But ſoon ſhall the correcting *Rod*
Drive out the ſame afar.

Spare not the Rod.

16.

16 He that oppreſſed hath the *Poor*,
For to increaſe his *Sum:*
And he that giveth to the *Rich*,
They both to Want ſhall come.

Oppreſs not the Poor; Leſt thou come to Poverty.

17.

17 * Bow down thine Ear, and hear the *Words*
Of him that's wiſe in Heart:
Apply thine Heart to *Knowledge*, and
Do not from it depart.

Hear Wiſdom.

18.

18 For it is pleaſant unto thee,
If thou them keep within:
They ſhall be fitted to thy Lips,
And thee protect from Sin.

Wiſdom is a ſure Protection.

19.

19 That all thy Truſt, may be in GOD,
This Day I have made known:
20 Have I not written wondrous Things,
Knowledge and Counſel ſhown?

Truſt in God.

20.

That I might make thee know the *Words*
Of *Truth*, and Certainty:
That thou might'ſt anſwer Words of *Truth*,
To them that ſend to thee.

CHAP. 22.
Wiſdom is wonderful.

21.

* Rob not the *Poor*, becauſe he's *Mean*,
For GOD will ſtand his Friend:
And ſpoil all ſuch, as do them ſpoil,
And bring them ſoon to End.

Rob not the Poor.

22.

No Friendſhip make with *angry* Men,
With *furious* do not ſtrole:
Leſt thou ſhouldſt learn his Ways, and get
A Snare unto thy Soul.

Go not with furious Men.

23.

Be thou not one of them, that do
Strike Hands in *Surety*:
Nor one that *Sur'ty* gives for Debts,
From all ſuch Troubles fly.

Avoid Suretiſhip.

24.

If thou haſt nothing for to pay,
Where nothing can be had:
The *Charge* not able to defray,
Why ſhould he take thy *Bed*?

Be merciful to the Poor.

25.

* An ancient *Land-mark*, not remove,
No not in any Caſe:
That which thy *Fathers* have ſet up,
For ſuch is counted baſe.

Remove no Land-mark.

26.

Doſt thou not ſee one diligent,
In Buſineſs, or in Things?
He ſhall not ſtand before mean Men,
But ſtand in Midſt of *Kings*.

Diligent Men ſhall be promoted.

CHAP.

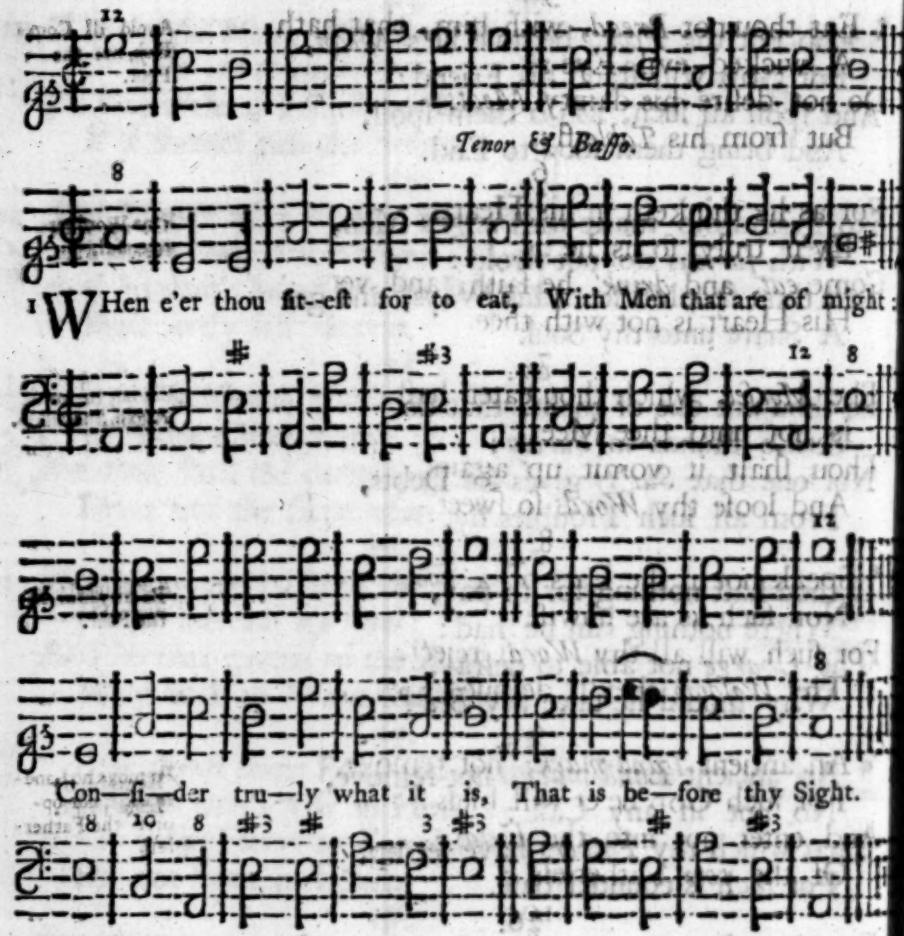
The Proverbs *of* SOLOMON:

CHAP. XXIII.

1 *Honour thy Betters.*

St. *Nicholas*'s Tune : Compoſed in *Three Parts.* W. T.

Treble.



2.

2 And put thy *Knife* unto thy Throat, Learn Sobriety.
If thou art giv'n to eat :

3 Be not deſirous of his Food,
Such is deceitful Meat.

3.

4 * By no Means labour to be *rich*, Strive not for Riches.
(Thy *Pride* for to increaſe :
For Haughtineſs will have a Fall,)
From thine own Wiſdom ceaſe.

4. Wilt

CHAP. 23.

4.

Wilt thou thine Eyes on nothing ſet?
For *Riches* Wings doth make:
And flies away, as *Eagles* do,
When they to th' Sky betake.

Riches fly away as Wind.

5.

* Eat thou not *Bread*, with him, that hath
A wicked evil Eye:
Do not deſire his dainty *Meats*,
But from his *Table* fly.

Avoid ill Company.

6.

For as he thinketh in his Heart,
Ev'n truly ſo is he:
Come *eat*, and *drink*, he ſaith, and yet
His Heart is not with thee.

Fine Words are deceitful.

7.

The *Morſel*, which thou eaten haſt,
Is not unto thee Meet:
Thou ſhalt it vomit up again,
And looſe thy *Words* ſo ſweet.

Eat not to vomit it again.

8.

* Speak not in the Ears of a *Fool*,
Nor ſuch as are unwiſe:
For ſuch will all thy *Words* reject,
Thy *Wiſdom* they'll deſpiſe.

Avoid ſpeaking before Fools.

9.

* An antient *Land-mark*, not remove,
For ſuch GOD ne'er will bleſs:
And enter not into the *Fields*,
Of the *poor* Fatherleſs.

Remove no Land-mark: nor oppreſs the Fatherleſs.

10.

For their *Redeemer* mighty is,
And holy are his Laws:
He'll ſtand by them, in time of Need,
And ſurely plead their Cauſe.

God ſtands by the Deſtitute.

11.

* Apply thine Heart to *Counſel* good,
That thou may'ſt it diſcern:
And hear the *Words* of Knowledge great,
That *Knowledge* thou may'ſt learn.

Hear good Counſel.

12.

13 Keep not Correction from a Child,
The *Rod* to him apply:
14 For that ſhall keep his Soul from Hell,
That he ſhall never die.

Correct thy Son to ſave his Soul.

13.

15 * My *Son*, if that thine Heart be wiſe,
My Heart ſhall then rejoyce:
16 My Reins ſhall joy, when that right Things
Shall burſt out of thy Voice.

Wiſe Children bring Joy to Parents.

14.

17 Let not thine Heart the Sinners hate,
Be in God's Fear, all Day:
18 For ſurely there ſhall be an End,
Thy Hope ſhall ne'er decay.

Hate not Sinners Fear God, that Hope may endure.

15.

19 * Hear thou, my *Son*, and be thou wiſe,
And guide thy Heart moſt ſtreight:
20 Be not amongſt *Wine-Bibbers*, and
Such as of *Riot* eat.

Avoid Drunkards and Riot.

16.

21 For *Drunkards*, yea, and *Gluttons* too,
To *Poverty* ſhall come:
Sloth ſoon ſhall cloath a Man with Rags,
This, this ſhall be their Doom.

Drunkards, Gluttons, and Sloth, are cloathed with Rags.

17.

22 * Hearken unto thy *Father* dear,
That thee begat; likewiſe
When thy dear *Mother* waxeth old,
By no Means her deſpiſe.

Hear thy Father: Forſake not thy Mother.

18.

23 Buy thou the *Truth*, and ſell it not,
From Truth do not depart:
Likewiſe *Inſtruction*, *Wiſdom*, and
An underſtanding Heart.

Hold faſt Truth and Wiſdom.

19.

24 The *Father* of the Righteous ſhall
Rejoyce; and none annoy:
He that begetteth a wiſe Son,
Shall in him have great Joy.

Parents have Joy and Sorrow.

20. Thy

20.

Thy *Father*, and thy *Mother* dear,
They greatly ſhall rejoyce:
My *Son*, give me thine Heart, obſerve
My Ways, obey my Voice.

CHAP. 23.
Rejoyce thy Father with Obedience.

21.

* A *Whore*, is like a *Ditch*, that's deep,
A *Pit*, or narrow Place:
She lies in wait for ev'ry one,
And doth Mens Sins increaſe.

A Whore devoureth many.

22.

* Who hath *Contention*, *Sorrow*, *Woe*,
Bablings, *Wounds*, and *Red Eyes*?
Such as do tarry long at *Wine*,
And it to mix deviſe.

Drunkards have Sorrow and Woe enough.

23.

Look not upon the *Wine*, ſo red,
When it doth move aright:
At laſt 'twill like a *Serpent* Sting,
And as an *Adder* bite.

Wine leaves a Sting behind it.

24.

Strange Women ſhall thine Heart behold,
Thine Heart ſhall evil tell:
And be as one that lies in Sea,
Or doth on Top-maſt dwell.

When drunk, Women ſhall tempt thee: When ſenſeleſs.

25.

Then ſhalt thou ſay, they ſtruck me have,
I did not ſick remain:
Me beat, I felt not; when ſhall I
Awake? I'll ſeek't again.

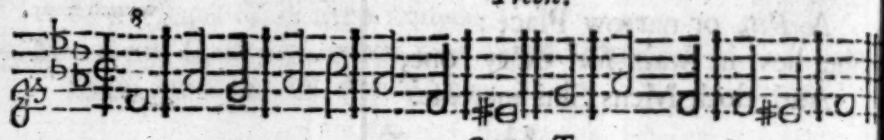
Drunkenneſs drowns all Reaſon.

CHAP. XXIV.

1, 2, 3, 4. *Envy not the Wicked.*

St. *Paul*'s Tune : Compoſed in *Four Parts.* W. T.

Treble.



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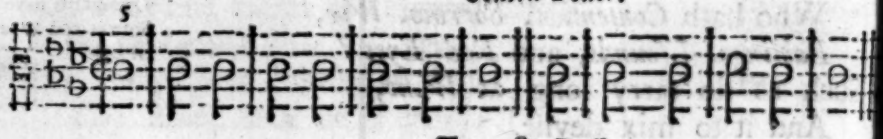
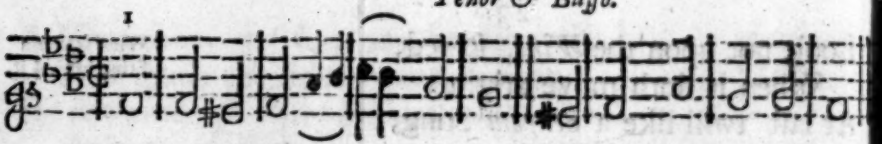
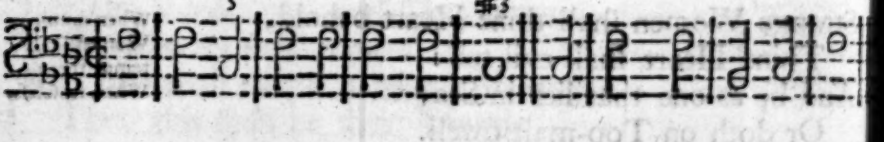
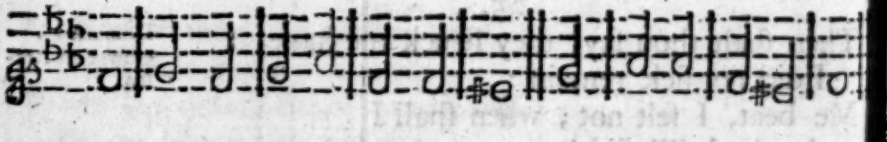


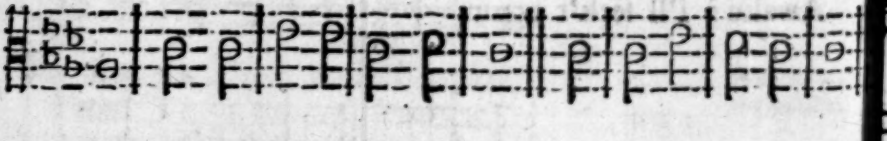
Tenor & Baſſo.

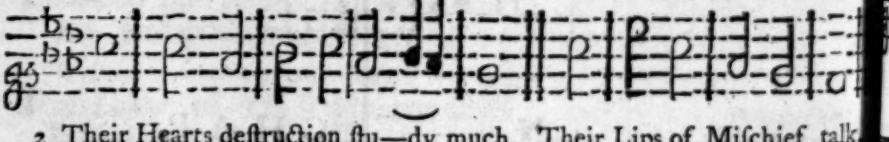


1 NO En-vy bear to e—vil Men, Nor with them wiſh to walk :

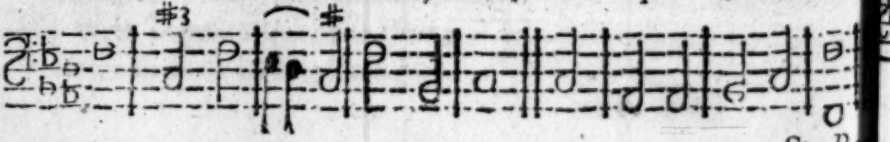








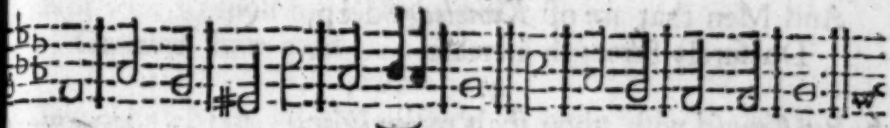
2 Their Hearts deſtruction ſtu—dy much, Their Lips of Miſchief talk



St. *P*

St. *Paul's* Tune Continued. CHAP. 24.

Treble.



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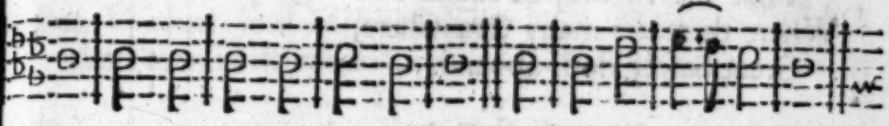
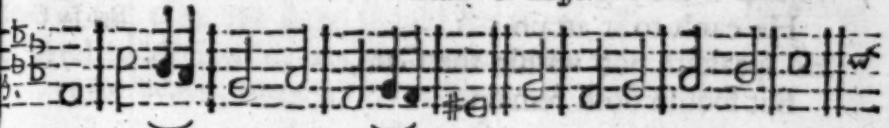
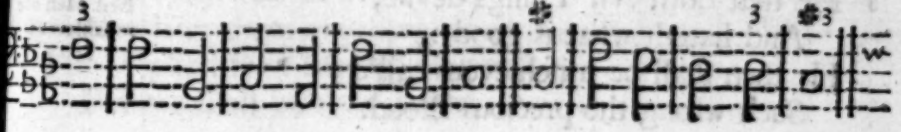
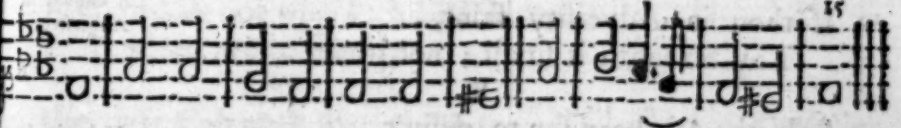


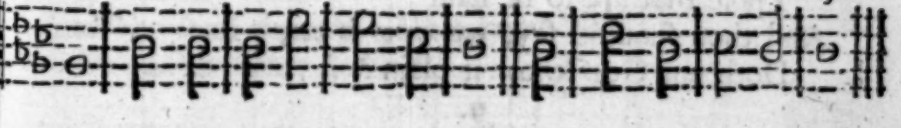
Tenor & Basso.

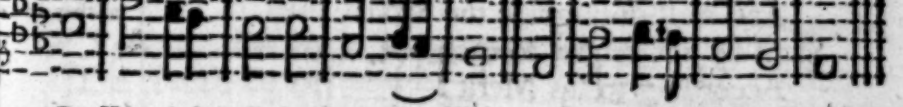


3 Thro' *Wisdom* great, an *House* is built, By Un-der-ſtand-ing ſur'd:

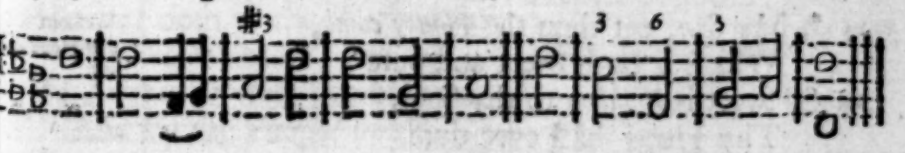








4 By Knowledge all the *Rooms* are fill'd, And are with Riches ſtor'd.



CHAP. 2.

3.

5 A Man that's wiſe, is ſurely ſtrong,
His Wiſdom brings him *Peace:*
And Men that are of *Knowledge* deep,
Do ſurely Strength increaſe.

Wiſdom brings Peace and Strength.

4.

6 By *Counſel* wiſe, thou ſhalt make *War*,
That Vict'ry may be found:
Where there are many Counſellers,
Great Safety doth abound.

Make War with good Advice.

5.

7 *Wiſdom* is too high for a *Fool*,
He can't to it attain:
He ſpeaketh not within the Gate,
But fooliſh doth remain.

Wiſdom is too high for Fools.

6.

8 He that doth evil Things deviſe,
And hateth what is good:
He then ſhall be miſchievous call'd;
Such wrong the precious Blood.

Evil Men are miſchievous.

7.

9 The Thoughts of Fooliſhneſs, is Sin,
Men do a Stranger hate:
10 If thou in Adverſity faint,
Thy Strength is ſmall; not great.

Man's Courage is known in Adverſity.

8.

11 * If thou forbear for to deliv'r,
Thoſe that are to be ſlain:
12 And thou ſhouldſt ſay, *we knew it not*,
Doth not GOD know it plain?

Help the Innocent: God ſees all.

9.

Nay, he that keepeth ſafe thy Soul,
And well doth guide the Sp'rit:
Shall he not render to each one,
According to his Merit?

God gives to all as they deſerve.

10.

13 * My *Son*, eat thou the *Honey comb*,
Which is both ſweet and pure:
14 So ſweet is *Wiſdom* to thy Soul,
Thy Hope ſhall ever dure.

Wiſdom is ſweet and Hope endureth.

11. Lie

11.

Hurt not the Righteous.

15 Lie not in wait, O wicked Man!
The Righteous to deſtroy:
Nor ſeek to ſpoil his Reſting-place,
Or ever him annoy.

12.

Juſt Men will fall, and riſe: But Wicked never riſe.

16 For a juſt Man, doth fall ſev'n Times,
And riſeth up again:
But Wicked into Miſchief fall,
And therein do remain.

13.

Rejoyce not at a Foe's Fall.

17 Rejoyce not, when thy *Foe* doth fall,
Leſt GOD the ſame ſhould ſee:
18 And be diſpleas'd, and ſo ſhould turn
His Wrath from him, on thee.

14.

Envy not the Wicked.

19 Fret not thy ſelf, at evil Men,
Nor bear them any Spight:
20 For Wicked ſhall have no Reward,
Put out ſhall be their Light.

15.

Keep thy Integrity.

21 * My *Son*, fear thou the LORD, and *King*,
From Goodneſs do not range:
And meddle not with ſuch like Men,
As given are to Change.

16.

Wavering ones ſhall have Woe.

22 For their Calamity ſhall come,
It ſuddenly ſhall riſe:
And who ſhall then their Ruin know?
Or can the ſame deviſe?

17.

Have not Reſpect of Perſons in Judgment.

23 Theſe Things belong unto the *Wiſe*,
Not good to have Reſpect
Of Perſons, that are in Judgment;
The Truth do not object.

18.

Flattery is hated by all.

24 He that doth to the Wicked ſay,
Thou righteous art, and juſt:
By *Nations* he ſhall be abhorr'd,
And by the People *curs'd.*

19. But

19.

CHAP. 24.

25 But unto them that him rebuke,
It ſhall be great Delight:
A *Bleſſing* good, ſhall come on them,
No Ill on them ſhall light.

Bleſſings ſhall come on ſuch as rebuke.

20.

26 Ev'n ev'ry Man ſhall kiſs the Lips
Of him that anſwers true:
For Truth, it is a comely Thing,
And ſweet in juſt Mens View.

Truth is ſweet and comely.

21.

27 Prepare thy Work, and make it fit
For thy ſelf in the Field:
When theſe Things are in *Order* ſet,
Then thou thy *Houſe* ſhalt build.

Get all Things in Order ready.

22.

28 * Be not a *Witneſs* falſe, againſt
Thy Neighbour, without Cauſe:
And do not with thy Lips deceive,
But ſtrict obey GOD's Laws.

Love thy Neighbour: Obey God.

23.

29 Say not, I will do ſo to him,
As he hath done by me:
I render will unto the Man,
Juſt as his *Works* they be.

To God belongeth Vengeance: Not to Man.

24.

30 * I went by th' *Field*, of th' ſlothful Man,
Who was of Knowledge void:
31 And lo, it was grown o'er with *Thorns*,
And *Nettles* did it hide.

An Example of Sloth.

25.

The *Wall* of *Stone*, was broken down,
I plainly did diſcern:
32 And when I had conſider'd well,
I did *Inſtruction* learn.

26.

33 But, yet a little Slumber more,
How *Sloth* did ſlyly creep!
A little Folding of the Hands,
Yet ſtill a little Sleep.

Idleneſs is alway drouzy.

27. So

27.

So like as one that travelleth,
Thy *Poverty* ſhall come:
And Want like to a Man of *Arms*,
This, this ſhall be thy Doom.
To *Father*, *Son*, &c.

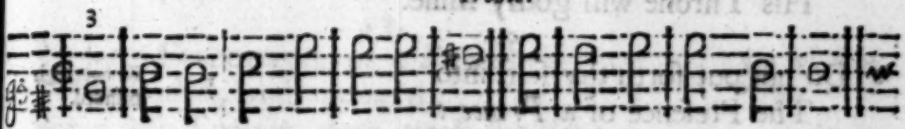
CHAP. 25.
Idleneſs brings Poverty.

CHAP XXV.

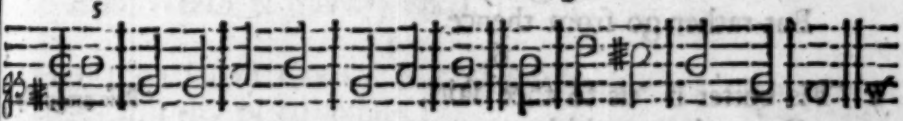
Obſervations about Kings, &c.

St. *Bernard*'s Tune: Compoſed in *Three Parts*. W. T.

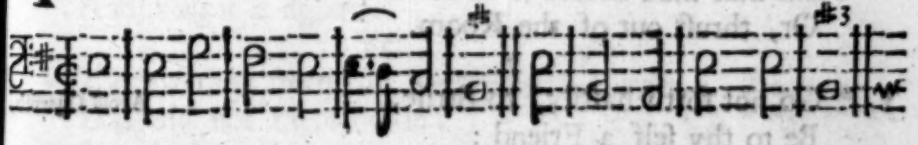
Treble.

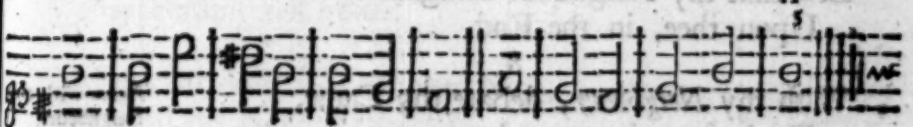


Tenor & Baſſo.

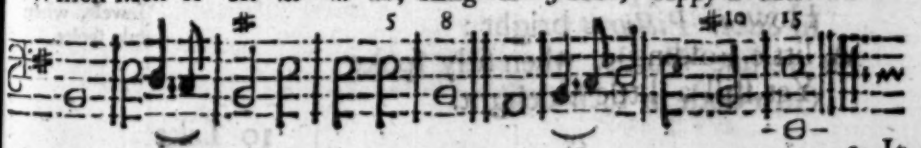


THeſe al--ſo are the *Proverbs* too, Of *Sol'mon* (none need doubt:)





Which Men of *He--ze--ki--ah*, King of *Judah*, coppy'd out.



2 It

2.

CHAP. 25

To conceal is God's Glory: For Kings to ſearch Matters.

2 It is the Glory of the LORD,
For to conceal a Thing:
But for to ſearch a Matter, is
The Honour of a *King*.

3.

God knoweth all.

3 The *Heav'n* for Heighth, and *Earth* for Depth,
Who can with GOD compare?
And likewiſe all the Hearts of *Kings*,
They unſearchable are.

4.

Take away the Wicked: And the Throne will ſhine.

4 The *Droſs* out of the *Silver* take,
Another takes the Fine:
5 So take the *Wicked* from the *King*,
His Throne will godly ſhine.

5.

Be not high minded.

6 Do not put forth thy ſelf into
The Preſence of a *Prince*:
And ſtand not in the great Man's Place,
But rather go from thence.

6.

Riſe gradually,

7 'Tis better if 'tis to thee ſaid,
Come thou up hither, come:
Than that thou ſhould'ſt be lower put,
Or, thruſt out of the Room.

7.

Avoid Quarrels,

8 * Go not forth haſtily, to Strife,
Be to thy ſelf a Friend:
Leſt that thy Neighbour bringeth Shame
Upon thee, in the End.

8.

Agree with thy Neighbour.

9 With thy *Neighbour*, debate thy Cauſe,
Don't ſhew it to another:
10 Leſt he that hears it, bringeth Shame
On thee, which none can ſmother.

9.

Fine Words are as Jewels, when duly ſpoke.

11 Like *Golden Apples*, that are ſet
In *Silver Pictures* bright:
So are fine Words, when fitly ſpoke;
GOD doth in ſuch delight.

10 Like

10.

Like as an *Ear-ring* of fine *Gold*,
That ſhining doth appear:
So is a wiſe Reprover, on
A good obedient Ear.

Wiſe Reproof is ſweet to the Attentive.

11.

Like as the *Snow*, in *Harveſt-time*,
That is refreſhing cold:
So doth a faithful *Meſſenger*,
Refreſh his Maſter's Soul.

A faithful Meſſenger reviveth his Maſter.

12.

He that doth boaſt of a falſe *Gift*,
His Boaſtings all are vain:
'Tis like as *Winds*, and darkned *Clouds*,
That yield no moiſt'ning *Rain*.

Falſe Boaſtings are Vanity.

13.

By long Forbearance, is a *Prince*
Perſwaded, and appeas'd:
But a ſoft Tongue, doth break the Bone,
And Wrath is quickly eas'd.

Soft Words allay Wrath.

14.

Haſt thou found *Honey?* Eat as much
As will thy Need ſuſtain:
Leſt thou be over-fill'd therewith,
And vomit it again.

Take not too much of worldly Pleaſure.

15.

Withdraw thou from thy Neighbour's Houſe,
Too oft not there reſide:
Leſt he be weary of thee, and
Thy Perſon, not abide.

Trouble not a Friend too often.

16.

A Man that doth falſe *Witneſs* bear,
Againſt his Neighbour dear:
Is as a *Maul*, or *Arrow* ſharp,
Or *Sword*, or pointed *Spear*.

A falſe Witneſs is as a Sword or Arrow: Whoſe Words wound.

17.

In Time of Trouble, Confidence
In an unfaithful Man:
Is like a broken *Tooth*, or *Foot*,
That's maim'd, and cannot ſtand.

Truſt not in an unfaithful Friend.

18.

Songs are dull to a heavy Heart.

20 Ev'n like as one, (when it is cold,)
Doth from his Garments part:
Ev'n ſo is he, that ſingeth Songs,
Unto a heavy Heart.

19.

Feed thy Foe.

21 If that thy *Foe* ſhould hungry be,
Thou ſhalt his Need ſuffice:
Yea, give him *Water*, likewiſe *Bread*;
'Tis pleaſing to GOD's Eyes.

20.

To melt his Temper: And God will reward thee.

22 For thou ſhalt Coals of *Fire* heap
Upon his Head, him melt:
GOD ſhall reward thee for the ſame,
Becauſe thou juſtly dealt.

21.

Back-biters not long abide.

23 As the *North-Wind* doth drive the *Rain*,
And makes it flee from hence:
So the *back-biting* Tongue is drove,
By angry Countenance.

22.

Womens Contentions are dail Sorrow.

24 Within the Corner of a Houſe,
'Tis better to abide:
Than with a brawling Woman, in
A Houſe ſpac'ous and wide.

23.

Good News is ſweet.

25 Like as cold *Water* doth refreſh,
The dry and *thirſty* Soul:
So is good *News*, that comes from far,
When e'er 'tis read, or told.

24.

'Tis Sorrow for the Juſt to bow to the Unjuſt.

A righteous Man, that doth fall down,
And to the Wicked bow:
Is as a *Fountain* troubled;
Not little is his Woe!

25.

Not too much Pleaſure: Vain Glory is nothing.

27 Ev'n too much *Honey*, is not good,
Tho' thou haſt Plenty got:
So Men that for their *Glory* ſearch,
Their Glory's Glory not.

26. He

26.

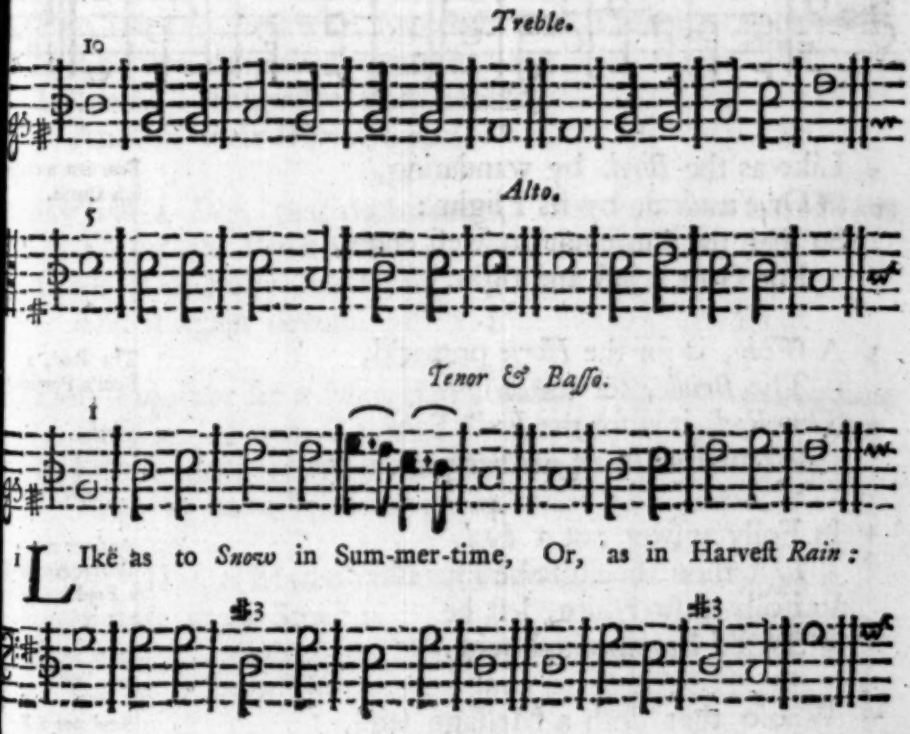
He that whoſe *Spirit* hath no Rule,
To honour GOD at all:
Is like a *City* broken down,
Without a *Fence*, or *Wall*.

CHAP. 26.
An unbridled Spirit is nothing.

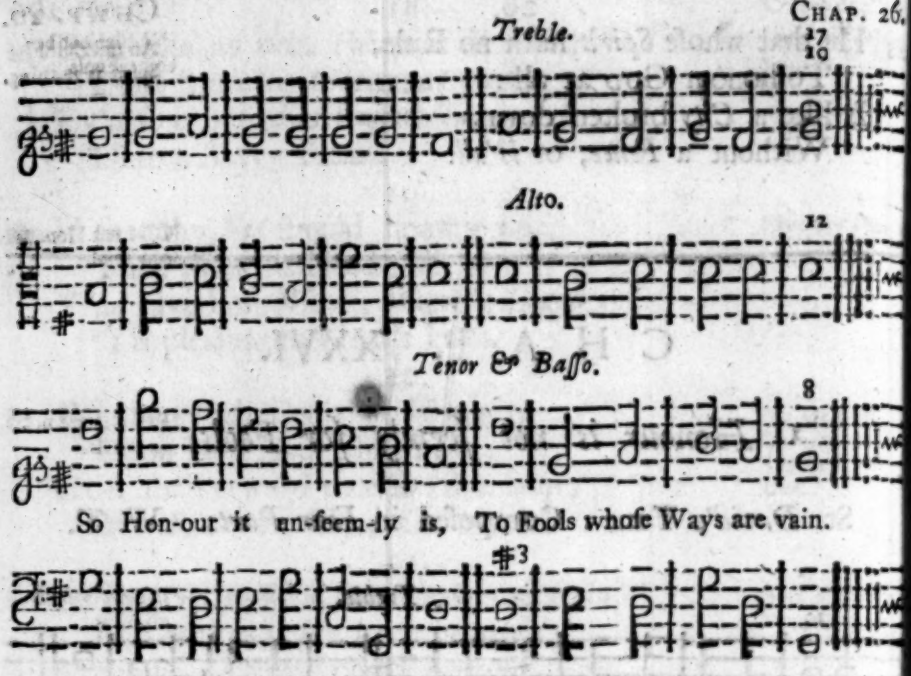
CHAP. XXVI.

1 *Honour is not ſeemly for Fools.*

St. *David*'s Tune: Compoſed in *Four Parts*. W. T.



1 LIkē as to *Snow* in Sum-mer-time, Or, as in Harveſt *Rain:*



2.

2 Like as the *Bird*, by wandering,
Or *Swallow*, by its Flight:
So ſhall the Curſe not cauſeleſs come,
For GOD is juſt and right.

Fear not a cauſeleſs Curſe.

3.

3 A *Whip*, is for the *Horſe* prepar'd,
The *Bridle*, for the *Aſs*:
The *Rod*, it is for the *Fool's* Back;
From them ſhall neither paſs.

The Rod, a Fool's Portion.

4.

4 In Folly anſwer not a *Fool*,
Leſt thou ſhould'ſt be him like:
5 In Folly anſwer him, leſt he
Should be conceited quite.

Anſwer not a Fool: Anger not a Fool.

5.

6 Whoſo that doth a Meſſage ſend,
By a *Fool*, undiſcreet:
He doth the Damage ſurely drink,
And cutteth off his Feet.

Send not a Fool of a Meſſage.

CHAP. 26.

6.

Like as *Lame Legs*, unequal are,
And ill ſhap'd to behold:
So is a Parable, in the
Mouth of a ſimple Fool.

Parables not become Fools.

7.

Ev'n as a *Stone*, bound in a Sling,
Which quickly out will flee:
He that gives *Honour* to a *Fool*,
Ev'n truly ſo is he.

Give not Honour to a Fool.

8.

Like as a *Thorn*, that pierced is
Into the Drunkard's Hand:
So is a *Parable* to *Fools*,
Who nothing underſtand.

Parables are not for Fools.

9.

The LORD, moſt wiſe, that form'd all Things,
The *Fool* doth ſure reward:
Likewiſe Tranſgreſſors does behold,
And all their *Works* regard.

God rewardeth all Men.

10.

Ev'n as a *Dog*, that doth return,
To eat his *Vomit* four:
Fools ſo to Folly do return,
And it again devour.

Fools will return again to their Folly.

11.

Doſt thou not ſee a Man that's wiſe,
Yea, in his own Conceit:
In him is more Hope of a *Fool*,
Than to have Wiſdom great.

Fools are wiſe in their own Conceits.

12.

* The *Slothful* Man doth ſay, *There is*
A Lion in the Street:
A *Lion*, yea, within the Way,
I fear, I'll not him meet.

Againſt Sluggards: Sloth hath many Excuſes.

13.

Like as the *Door*, turns too and fro,
Upon the *Hinges* Head:
Juſt ſo the idle ſlothful Man,
Doth turn within his Bed.

Avoid Slothfulneſs.

14. The

14.

15 The *Slothful* Man, boſoms his Hand,
He ſlothful doth remain:
And much is griev'd to bring it out,
Unto his Mouth again.

CHAP. 2
Sloth will hid
his Hand.

15.

16 The *Sluggard*, in his own Conceit,
In Wiſdom doth excel:
Yea, more than ſeven wiſe Men, who
Can render Reaſon well.

Sluggards are
wiſe in their
own Eyes mor
than ſeven wi
Men.

16.

17 * He that will meddling be with Strife,
In which he not belongs:
He's like as one that taketh *Dogs*
By th' Ears; or feels their Tongues.

Againſt Buſy-
bodies.
Meddle not in
that as don't
concern thee:
Leſt ye ſmart
for it.

17.

18 Like as a *Mad-man*, that doth caſt
Arrows, *Death*, and ſuch Sort:
19 So's he that doth deceive, and ſays,
Am I not now in Sport?

Meddlers act as
Mad-men.

18.

20 When there is no *Wood* to ſupport,
The *Fire* does ſoon decreaſe:
So where there no *Tale-bearer* is,
Then Strife doth quickly ceaſe.

Avoid Conten-
tion.

19.

21 Ev'n as *Coals* are to *burning Coals*,
As *Wood* to Fire gives Life:
Juſt ſo is a *contentious* Man,
That loves to kindle Strife.

Take away the
Tale-bearer, an
Strife will end.

20.

22 The *Words* of a *Tale-bearer*, are
Like as ſo many *Wounds*:
And to the Belly's inmoſt Parts,
Do ſuddenly go down.

Tale-bearers
Words are
Wounds to all.

21.

23 The burning Lips, and wicked Heart,
(Are Cauſe of many Loſs:)
They're like a *Potſherd* covered,
All o'er with *Silver* Droſs.

A wicked Hea
is fine without,
but poiſonous
within.

22. He

22.

He that doth hate, diſſembleth,
And layeth up Deceit:
When he ſpeaks fair, believe him not,
He hath ſev'n Evils great.

Believe not Diſſemblers.

23.

He that hides Hatred with Deceit,
It truly ſhall be known:
His Wickedneſs ſhall be before
The Congregation ſhown.

Hatred will be known at laſt.

24.

Whoſo that digged hath a Pit,
Shall ſurely fall therein:
And he that rolleth hath a *Stone*,
The ſame ſhall roll on him.

Evil Deſigns fall on the Authors.

25.

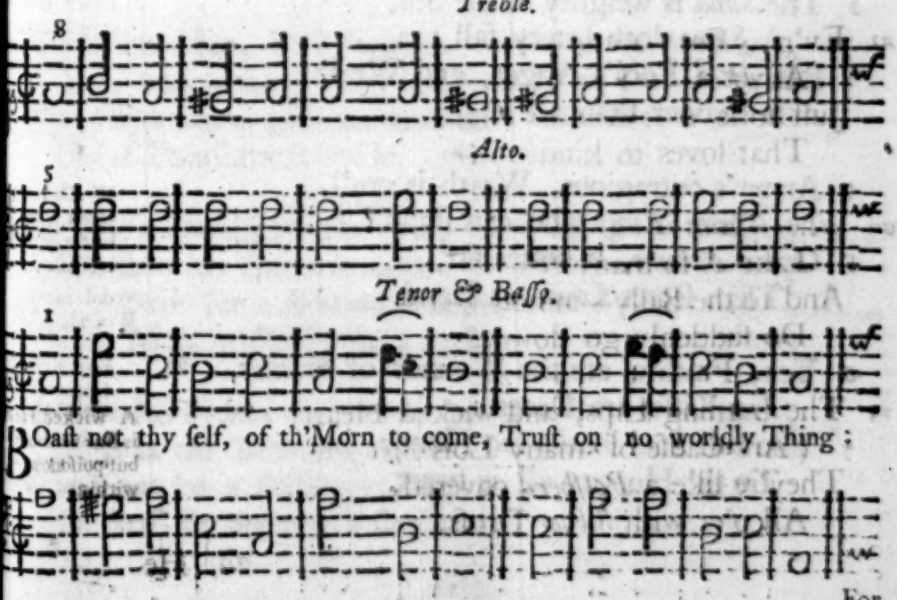
A lying Tongue, doth hate all thoſe,
To whom they've Evil done:
A flatt'ring and deceitful Mouth
To work Ruin, do run.

A lying Tongue hateth all.

CHAP. XXVII.

1. *Boaſt of nothing.*

St. *Edmund*'s Tune: Compoſed in *Four Parts*. W. T.



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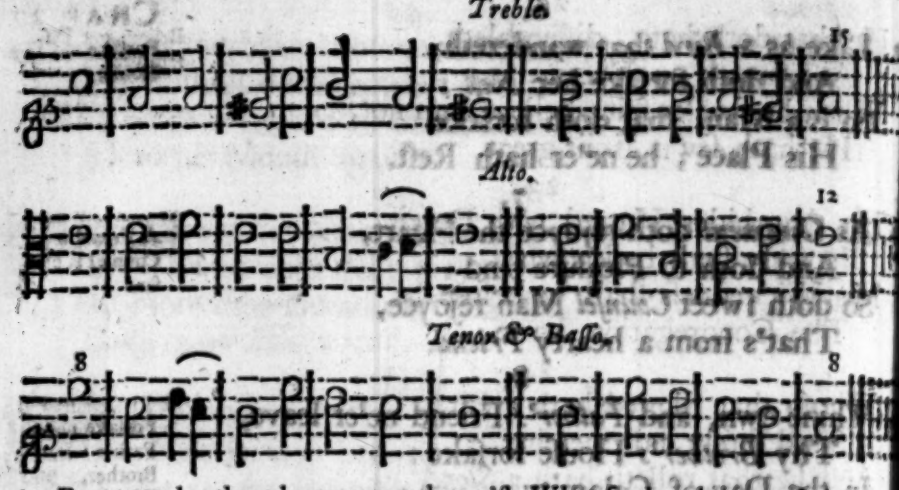


2.

2 Let other Men thee *praiſe*, and not
Thy ſelf thy Fame proclaim:
Not thine own Lips, but Strangers far,
Let ſuch extol thy *Fame*.

Praiſe not thy
ſelf; Let oth

3.

3 The *Sand* is weighty in the Sea,
A *Stone* doth heavy fall:
But yet a Fool's Anger, and Wrath,
Is heavier than all.

Fool's Wrath
very heavy.

4.

4 Anger's outragious, Wrath is cru'l,
—'fore *Envy* who can ſtand?
5 Open *Rebuke*, is better far,
Than ſecret *Love*, at Hand.

Wrath is cru
Open Rebuk
better than ſ
cret Love.

5.

6 Yea, Faithful are the Wounds of *Friends*,
Foes Kiſſes are Deceit:
7 The full Soul loaths the Honey, but
To th' Hungry all is ſweet.

Foes Kiſſes
dangerous;
full Belly de
ſeth all Mea
but any is ſw
to the Hung

CHAP. 27.

6.

Like as a *Bird* that wandereth,
And doth forſake her *Neſt*:
So is a Man, that doth forſake
His Place; he ne'er hath Reſt.

Forſake not thy Home.

7.

As *Ointment* doth rejoyce the Heart,
And doth to Pleaſure tend:
So doth ſweet *Counſel* Man rejoyce,
That's from a hearty *Friend*.

A Friend's Counſel is pleaſant.

8.

Thine own, and *Father's* Friend ne'er leave,
Thy *Brother's* Houſe forſake:
In the Day of Calamity;
Of Wrath do not partake.

Forſake not thy Father: But thy Brother. Shun Wrath.

9.

For better is a *Neighbour*, that
Is near to thee at Hand:
Than an own *Brother*, that's far off,
That will not by thee ſtand.

A Neighbour is better than a Brother in Time of Need.

10.

* My *Son*, my *Son*, make thy ſelf wiſe,
That glad my Heart may be:
That I may *Anſwer* make to him,
That hath reproached me.

Be wiſe, and to avoid Offences.

11.

A *prudent* Man, Evil foreſees,
Yea, and himſelf doth hide:
But *ſimple* ones, paſs on, and do
Great Puniſhment abide.

The Prudent ſhun Evil: Simple go on, and ſmart for it.

12.

He that a Stranger's *Sur'ty* is,
Do thou his *Garment* take:
And likewiſe for a *Woman* ſtrange,
Such Men, a *Pledge* ſhall make.

Take a Garment for Surety: And the ſame of a Man for a ſtrange Woman.

13.

He that his *Friend* doth early bleſs,
Loud in the Morning firſt:
It ſhall not be a *Bleſſing* call'd,
But ſhall be deem'd a *Curſe*.

Falſe Praiſings are Curſings.

14. CHAP. 27.

15 * As *droping*, in a rainy Day,
Continues droping much:
So a contentious *Woman*, ſhe
Is droping ev'n as ſuch.

Women's Contention are daily droping.

15.

16 But whoſoever hideth her,
The Wind he doth conceal:
And the Ointment of his right Hand,
It doth it ſelf reveal.

Women's Contentions can't be hid but are like the Wind.

16.

17 * As *Iron*, *Iron* ſharpeneth,
Theſe both to ſharpneſs tend:
Ev'n ſo a Man he ſharpeneth
The Count'nance of his *Friend*.

One Man ſharpeneth the Countenance of another.

17.

18 Whoſo doth keep the *Fig-tree* ſafe,
He ſhall eat of its Fruit:
So he that on his Maſter waits,
Shall honour'd be; with truth.

The Attentive are recompenced.

18.

19 As *Water*, maketh Face to Face,
Men's Hearts do ſo abide:—
20 *Hell*, and *Deſtruction*, ne'er are full,
—Eyes ne'er are ſatisfy'd.

Man's Eye is never ſatisfied.

19.

21 The *Fining-pot*, for *Silver* is,
The *Furnace*, is for *Gold*:
So is a Man to his own *Praiſe*;
He loves it to behold.

Every one loves his own Praiſe.

20.

22 If thou ſhould'ſt in a *Mortar* bray
A *Fool*, in amongſt *Wheat*:
He'll not from fooliſhneſs depart,
But will for folly ſeek.

Puniſhments will never turn a Fool from folly.

21.

23 * Do thou be dilligent, to know
Thy *Flocks*, and how to feed:
And look thou well unto thy *Herds*,
That none do lack, nor need.

Of houſhold Cares. Tend well thy Herds.

22. For

22. CHAP. 27.

For *Riches* not for ever are, Riches endure not for ever.
In time they'l periſh ſure;
Can the bight *Crown* for ever laſt?
And to all ages dure?

23.

The tender *Graſs*, doth ſhew itſelf, The Earth produceth all Herbs.
So likewiſe doth the *Hay*:
And all the *Herbs* of Mountains high,
They likewiſe gather'd be.

24.

The harmleſs *Lambs*, for cloathing are, Sheep and Goats, of great Value.
They ſtore of *Wool* do yield:
And likewiſe all the *Goats*, they are
The Price of all the Field.

25.

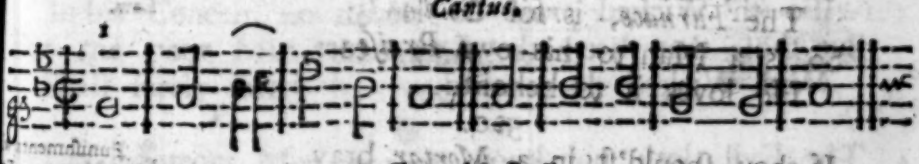
And thou ſhalt have *Goat's Milk* enough, And yield Food.
Thy Houſehold to ſuſtain:
Yea, *Food* great Store, both for thyſelf,
And Maidens to maintain.

CHAP. XXVIII.

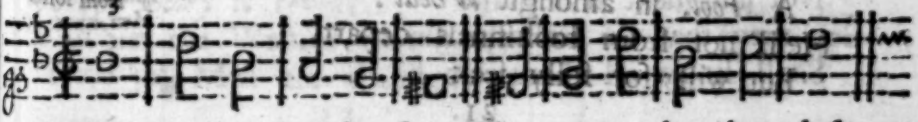
Righteous Men are bold: Wicked Men are fearful.

St. *Hellen*'s Tune: Compoſed in *Three Parts*. W. T.

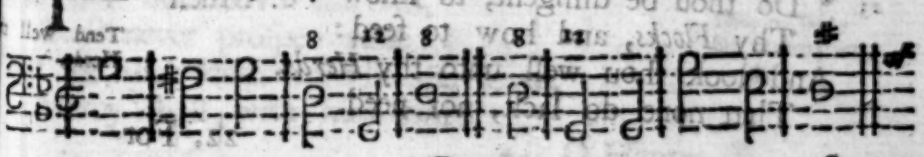
Cantus.

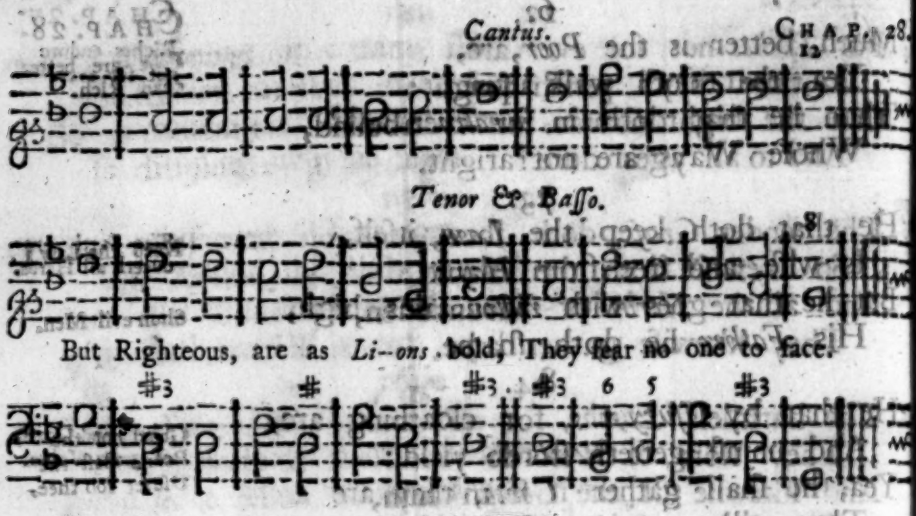


Tenor & Baſſo.



THE Wicked, they do flee, When no one does them chaſe:





2.

2 For a Land's Tranſgreſſion,
The *Princes* many are:
But by a Man of knowledge great,
The State long Life ſhall ſhare.

Knowledge preſerves the State.

3.

3 A *poor*, Man, that doth grind
And much oppreſs the *Poor*;
Is like unto a ſweeping *Rain*,
Which leaves no Food in ſtore.

Poor-haters deſtroy all.

4.

4 Thoſe that forſake the *Law*,
To th' Wicked *praiſe* do lend:
But thoſe that keep the *Law* ſecure,
With Wicked do contend.

Keep firm the Law.

5.

5 The Evil doth not know,
Nor judgment underſtand:
But they that do ſeek the ſincere,
Shall know all things at hand.

Evil Men are ignorant: Juſt Men know all.

6. Much

CHAP. 28.

6.

Much better is the *Poor*,
Yea, that doth walk upright:
Than he that doth in *wealth* abound,
Whose Ways are not aright.

Poor are better than Rich.

7.

He that doth keep the *Law*,
Is wise, and free from blame:
But he that goes with *riotous* Men,
His *Father* he doth shame.

Keep the Law: Shun evil Men.

8.

He that by *Usury*,
And unjust getteth store:
Yea, he shall gather it from him,
That will not pitty *Poor*.

Grind not the Poor: lest the Usurer rob thee.

9.

He that doth turn his Ear,
And will not *Law* embrace:
His Pray'r abomination is,
Such, such shall be his case.

Evil Mens Prayers are hateful to God.

10.

Whoso doth just Men cause
To stray; shall fall therein:
But upright Men, that righteous are,
Shall sure possess good things.

Go not astray from God's Word.

11.

The *rich* Man, he is wise
In his Conceit, no doubt:
But the poor Man, that understands,
Shall surely search him out.

Rich are wise in their own Conceit: Poor Men search them.

12.

When righteous Men rejoyce,
Great *Glory* is reveal'd:
But when the Wicked they do rise,
Then just Men are conceal'd.

Just Men's joy bringeth glory: They hide from the Wicked.

13.

He that doth cov'r his Sins,
Shall never prosper well:
But he that doth confess and leave,
Mercy shall with him dwell.

Hide no Sins: But confess them.

14. O Happy

14.

CHAP. 28.

Fear God:

14 O Happy is the Man!
That feareth GOD alway:
And he that hardneth hath his Neck,
Shall into miſchief ſtray.

Harden'd Sinners ſhall ſtray.

15.

Wicked Governors are terrible.

15 Like as a raging *Bear*,
Or *Lion*, that doth roar:
So is a wicked *Governor*,
Over thoſe that are *Poor*.

16.

Ignorant Princes are great Oppreſſors.

16 The *Prince*, that knowledge wants,
Is an Oppreſſor great:
But he ſhall ſure prolong his Days,
That greedineſs doth hate.

Hate Greediness.

17.

Save not the Blood-thirſty.

17 He that doth violence,
To Man's Blood; let him ſtray
Into the Pit; yea, with all ſpeed,
And let no one him ſtay.

18.

Walk upright and be ſafe:

18 Whoſo doth walk upright,
He ſure be ſaved ſhall:
But he whoſe Ways are quite perverſe,
At once ſhall ſurely fall.

Wicked ſhall

19.

Labour and ſtore:

19 He that doth Till the *Land*,
Of *Bread* ſhall have great Store:
But he that follows Perſons vain,
He ſurely ſhall be poor.

Shun vain M

20.

Faithfull are bleſſed: Love Riches.

20 A faithfull Man, he ſhall
with *Bleſſings* great abound;
But he that haſteth to be *rich*,
Shall not be in'cent found.

21.

Have reſpect Perſons: will make a ſteal.

21 Ev'n for to have reſpect
Of Perſons, 'tis goodneſs:
But even for a piece of *Bread*,
A Man will ſure tranſgreſs.

22. He

22.

He that haſtes to be *Rich*,
He hath an evil Eye:
And he conſid'reth not that he
Shall come to *Poverty*.

Luſt not for Wealth: Leſt Poverty come.

23.

He that doth Man rebuke,
He ſhall more favour find
Than he that flatt'reth with his Tongue;
Or to deceit's inclin'd.

Rebukers find favour: More than Flatterers.

24.

He that doth *Parents* rob,
And ſaith, *It is no Sin:*
He's a Deſtroyer's Companion,
Great Guilt is ſure in him.

Parent-Robbers are Deſtroyers.

25.

He that is *proud* of Heart,
He maketh *Strife* abound,
But he that truſteth in the LORD,
Shall be made fat, and ſound.

Shun Pride: Truſt in God.

26.

He that doth wholly truſt
In's Heart, a *Fool* is he:
But he that doth moſt wiſely walk,
Shall ſure deliver'd be.

Walk wiſely and be ſaved.

27.

He that doth give to 'th *Poor*,
Shall never lack the worſe;
But he that hides from them his Eyes,
Shall have many a Curſe.

Give to the Poor

28.

When wicked Men do riſe,
Men hide themſelves, in peace:
But when the Wicked periſh do,
Then Righteous do encreaſe.

Juſt Men hide from Evil: When Wicked fall, the Juſt encreaſe.

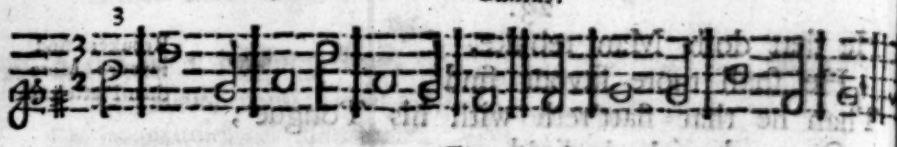
CHAP.

CHAP. XXIX.

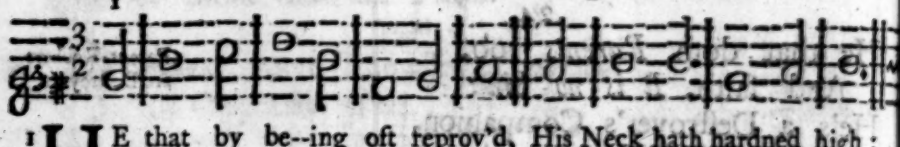
1. *Hardned Sinners ſhall die without Remedy.*

St. *James*'s Tune: Compoſed in *Three Parts.* W. T.

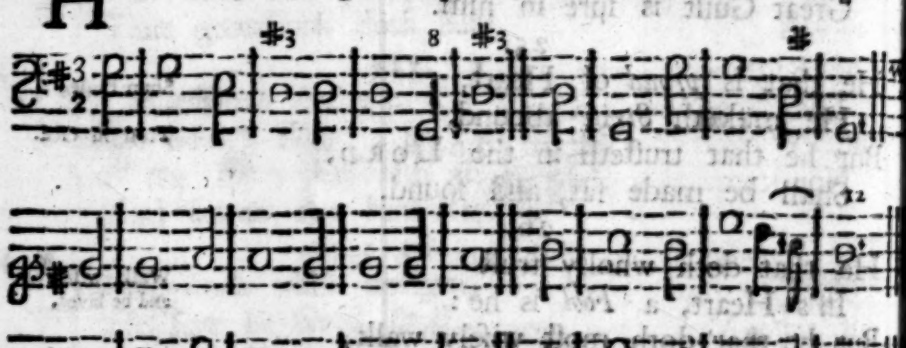
Cantus.



Tenor & Baſſo.



1 HE that by be--ing oft reprov'd, His Neck hath hardned high:



He ſud--den--ly ſhall be de-ſtroy'd, Yea, without Re--me--dy.

2.

2 When Righteous have *Authority*,
The People then rejoice:
But when the Wicked do bear *rule*,
They are of mournful voice.

Juſt rulers rejoice, the People Wicked Rulers bring Sorrow.

3.

3 Whoſo hath Wiſdom loved well,
His *Father* joy doth ſend:
But he that keepeth *Harlots*, doth
His *Father*'s Subſtance ſpend.

Wiſdom is Father's Joy:

Shun Harlots,

4.

By *Judgment* pure, the *King* he doth
Eſtabliſh well the Land:
But he that doth receive great *Gifts*,
It overthrows at hand.

Good Kings preſerve the Land: But ſelf-ended ones deſtroy it.

5.

He that with flatt'ring lying Lips,
Doth his own Neighbour greet:
He ſurely then doth ſpread a Net,
Ev'n, for to catch his Feet.

Liars harm themſelves, as well as others.

6.

In the wicked Man's Tranſgreſſion,
Is ſure a Snare of Vice:
But righteous Men great Pleaſure have,
They *Sing*, and much rejoice.

Evil Men are equipt with ſnares: Juſt Men are joyful.

7.

The Righteous, doth conſider, and
The *poor* Man's Cauſe doth know:
But, Wicked not regard the *Poor*,
Nor know that they are ſo.

Juſt Men help the Poor: Wicked will not.

8.

The *Scornful* Man, doth quickly bring
A *City* in a Snare:
But *wiſe* Men, they turn wrath away;
By *Prudence*, and great Care.

Scorn enſnares the City: Prudence guardeth it ſafe.

9.

If a wiſe Man doth with a *Fool*,
Contend, yea, or Conteſt:
If he ſhould *Laugh*, or if he *Rage*,
Yet ſtill there is no reſt.

Fools are never pleas'd, or at reſt.

10.

Thoſe that do thirſt for Blood, do hate
Such Men as upright are:
But the juſt Man will ſeek his Soul;
And will no one enſnare.

Evil Men hate good: Juſt Men will do no harm to any.

11.

A *Fool*, will utter all his mind,
And nothing will conceal:
But *Wiſe* Men, do it aweful keep;
That nothing them aſſail.

Fools tell all: Wiſe will keep cloſe.

CHAP. 29.

12.

12 If that a *Ruler*, unto lies
Will lend attentive Ear:
His *Servants* they all wicked are,
And do not ſeek GOD's Fear.

Rulers muſt not regard Liars.

13.

13 The *Poor*, and the deceitful Man,
Do both together meet:
But GOD enlight'neth both their Eyes,
To view his *Glory* ſweet.

God helpeth all Men.

14.

14 The *King*, that faithfully doth judge
The *Poor*, and faileth never:
His Throne ſhall everlaſting be,
And be eſtabliſh'd ever.

Faithful Princes ſhall endure for ever.

15.

15 * Rod, and Reproof, to *Wiſdom* give,
For *Fools* will uſe them vain:
A *Child* that's left unto himſelf,
His *Mother* brings to ſhame.

Of private Government.

Correct thy Son To avoid Shame

16.

16 When wicked Men are multiply'd,
Tranſgreſſion doth encreaſe:
But righteous Men, ſhall ſee their fall,
The Righteous ſhall have peace.

Juſt Men will ſee the evil fall

17.

17 Correct thy *Son*, and he ſhall give
Thee reſt, unto thy Soul:
Yea, thou in him ſhalt pleaſure have,
And comfort ſweet behold.

Correct thy Son And have comfort.

18.

18 The People ſoon do periſh ſure,
Where they no *Viſion* ſee:
But he that keepeth firm the *Law*
Shall ſurely happy be.

Keep God's Love.

19.

19 Words, will a Servant not correct,
He from thy *Words* will flee:
For tho' he do thee underſtand,
He will not anſwer thee.

Raſh Words prevail not.

20. See'ſt

20.

Fools are hasty

See'st thou a Man, that *hasty* is
In Words? Dost thou not see?
There is more hopes ev'n of a *Fool*,
Yea, more hopes, than of he.

21.

Not too much Familiarity.

He that doth carefully bring up
A *Servant*, from when Young:
He will him faithful serve, and shall
At length become his *Son*.

22.

On Pride, Thiefry, Cowardice, and Corruption.

* An angry and a wrathful Man,
Doth surely stir up Strife:
A furious Man abounds in Sin,
Which sure destroys his Life.

23.

Pride will have a fall.

A Man's own *Pride*, shall bring him low,
It shall not him uphold:

The Humble will be prefer'd.

The pure, and humble Spirit, shall
With *Honour* be extol'd.

24.

Shun evil Company.

He that is Partner with a *Thief*,
He hateth his own Soul:
He daily doth much cursing hear,
But doth not it controul.

25.

Man's Fear ensnareth: To trust in God is safe.

The fear of Man, doth surely bring
A snare on him, most sure:
But whoso trusts in GOD the LORD,
Shall always be secure.

26.

Many seek for high Favour: But God governeth all.

Many for *Rulers* Favour seek,
(*Pride* is by God abhor'd:)
But the *judgment* of ev'ry Man,
Sure cometh from the LORD.

27.

The Just and Unjust love not one another.

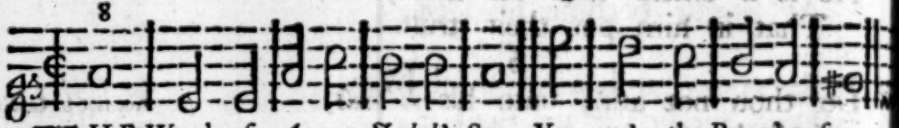
— Wicked abomination are,
To just, and upright Men:
And he that walks in upright Ways,
Is hateful unto them.

CHAP. XXX.

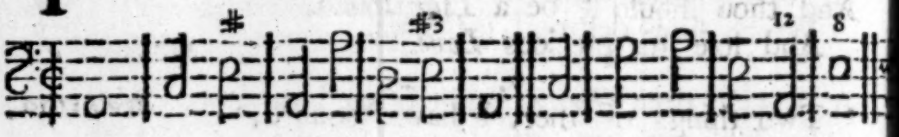
St. *Nicholas*'s Tune : Compoſed in *Three Parts.* W. T.

Treble.

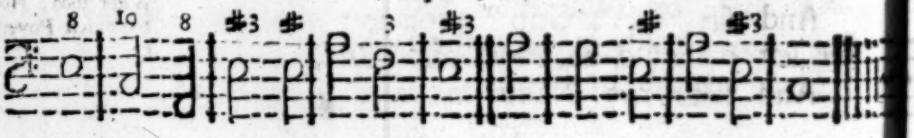
Tenor & Baſſo.



1 THE Words of *A--gur, Jakeh*'s Son, Yea, ev'n the Pro-phe--ſy :



As the Man un—to *I--thel* ſpake, And *U--cal* too likewiſe.



2.

2 * Surely I am more brutiſh, yea, *Agur*'s Confeſſion of Faith.
Than any other Man :
3 Not *Wiſdom* learn'd, nor *Knowledge* have,
Nor *Goodneſs* underſtand.

3.

4 Who hath aſcended up to *Heav'n ?* Who hath m
Or hath deſcended down? all?
Who gather'd hath the *Wind* and *Sea ?*
As in a Garment bound?

4.

Who hath eſtabliſh'd all the *Earth?*
(Or ſet the *Clouds* in view?)
What is his Name? Or his Sons Name?
If thou canſt tell? Tell true.

5.

5 Each Word of GOD, is ſweet and pure, God's Word is pure.
His *Works* are right and juſt:
He is a Shield unto all thoſe,
That in him put their truſt.

6.

6 Do thou not add, unto his *Words*, Add not to God's Word.
Leſt he ſhould thee reprove:
And thou ſhould'ſt be a *Liar* found,
And loſe his precious *Love*.

7.

7 * Two things of thee, I have requir'd, *Agur's* Prayer.
Which things me not deny:
I humbly beg, thou would'ſt them grant,
To me, before I die.

8.

8 Keep me from Vanity, and Lies, The two Points of *Agur's* Prayer, *viz.* Food, and Content.
Give me *Food* conven'ent:
Me *Poverty*, nor *Riches* give,
LORD, give to me *Content*.

9.

9 Leſt I be full, and thee deny, Too much Plenty is not good: Nor too much Poverty
And ſay, *who's* GOD? profane:
Or leſt I ſhould be *Poor*, and *Steal*,
And take thy Name in vain.

10.

10 * A *Servant*, by no means accuſe, The Meaneſt are not to be wronged.
Unto his *Maſter*, great:
Leſt he the Curſe, and thou be found
Ev'n guilty, in hard Fate.

11.

11 * (1) There is a *Generation*, that Four wicked Generations.
Do their own *Parents* Curſe:
12 (2) And one, who're pure in their own Eyes,
Yet are not waſh'd; But worſe.

12. There

12.

13 (3) There is a *Generation*, Oh,
How lofty are their Eyes!
Their Eye-lids are not lifted up;
Such *Pride*, GOD doth deſpiſe.

13.

14 (4) There is a *Generation*, yea, Uſurers and Extortioners.
Whoſe *Teeth* are like as *Knives*:
Who Eat the *Poor*, from off the Earth;
Such, wickedneſs deviſe.

14.

15 * The *Horſe-leach*, hath (as Authors tell,) Four Things never ſatisfied.
Two *Daughters*, which do cry:
And ſay, *Give*, *Give*; (a greedy Tone,
Who can them ſatisfy?)

15.

There are *Three* Things, who're ne'er ſuffic'd,
Yea *Four*, that always crave:
Nor never are they ſatisfy'd,
Or, ſay, *enough* we have.

16.

16 * (1) The *Grave*, (2) Likewiſe, the *Barren Womb*,
(3) The *Fire*, is likewiſe ſo:
(4) The *Earth*, who's ne'er with Water fill'd;
Theſe *Four* will ne'er cry *woe*.

17.

17 * The Eye, that doth his *Father* mock, Parents are not to be deſpiſed.
And *Mother* doth deſpiſe:
The *Ravens* they ſhall pick it out,
And *Eagles* eat ſuch Eyes.

18.

18 * There are *Three* Things, who're wonderful, Four Things hard to be known.
Yea, wonderful they do:
Which are for me too wonderful;
Yea, *Four*, which I not know.

19.

19 (1) The Way of th' *Eagle*, in the Air,
(2) The *Ship*, (when *windward* laid:)
(3) The *Serpent*, that is on the Rock,
And a *Man*, with a *Maid*.

20. * Adul-

20.

Adulterous Women plead innocency: Being hardned,

* Adulterous *Women*'s Ways are ſuch,
They take delight therein:
They eat, and wipe their * Mouths, and ſay,
We've not committed Sin.

21.

Four Things not to be born with.

* For *Three* Things, that are on the Earth,
All which unquiet are:
Yea, *Four* indeed, there truly are,
Which the Earth cannot bear.

22.

(1) A *Servant*, that doth over-rule,
(2) *Harlots*, when married are:
(3) A *Fool*, when fill'd; (4) And the *Hand-maid*,
That's her Miſtreſſes Heir.

23.

Four Things exceeding wiſe.

* There are *Four* Things upon the Earth,
All pleaſant to deviſe:
They on the Earth, but *little* are,
Yet are exceeding *Wiſe*.

24.

The prudent *Antt*.

(1) The *Ants*, tho' not a People ſtrong,
Nor yet exceeding great:
They ſtore their Food in *Summer* time,
Which they in *Winter* eat.

25.

The guardfull *Conies*.

(2) The *Conies*, they are very wiſe,
Tho' but a feeble Flock:
Yet make their Houſes very ſtrong,
Within a ſtony *Rock*.

26.

The weak *Locuſts*:

(3) The *Locuſts*, tho' they have no King,
Yet they go forth by Bands:

The laborious *Spider*.

(4) The *Spider*, in King's Palaces,
Takes hold with both her Hands.

27.

Four Things ſtately in going.

* There are *Three* Things, which do move well,
Yea, *Four* that comely go:
(1) A *Lion*, (2) *Grey-Hound*, (3) and *He-Goat*,
(4) Yea, and a *King* alſo.

28. * If

28.

32 * If that in lifting up thyſelf, Thou fooliſhly haſt done:
Or if thou haſt Thoughts evil, lay
Thine Hand thy Mouth upon.

Wrath is to be prevented.

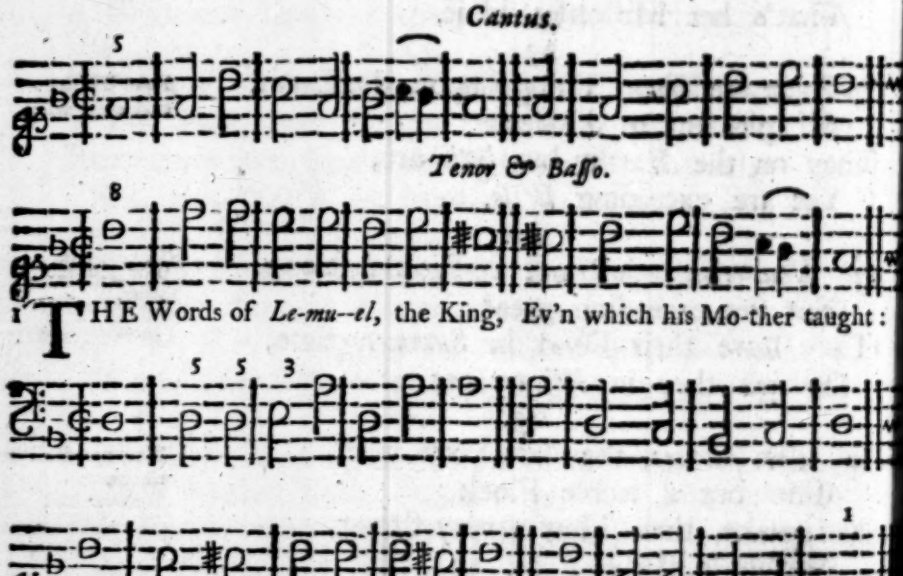
29.

33 As churning *Milk*, doth *Butter* yield,
— Noſe wringing, Blood doth bring:
So forcing *Wrath*, doth bring forth *Strife*;
Which leaves a fatal Sting.

Shun Wrath.

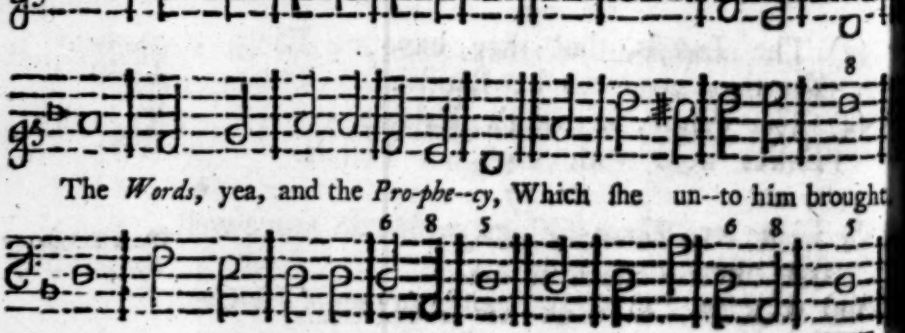
CHAP. XXXI.

St. *Luke*'s Tune: Compoſed in *Three Parts.* W, T.



1 THE Words of *Le-mu--el*, the King, Ev'n which his Mo-ther taught:

The *Words*, yea, and the *Pro-phe--cy*, Which ſhe un--to him brought



2 Wha

CHAP. 31.

2.
What thou my *Son*? *Son* of my Vows?
And the *Son* of my Womb?
Give not thy Strength to *Women*, nor
To that which is *King*'s Doom.

Lemuel's Leſſon of Chaſtity.

3.
'Tis not for *Kings*, O *Lemuel*,
in *Wine* to take delight:
Leſt they forget the *Law*, and do
Judgment apply unright.

Wine is not for Kings.

4.
Give *Drink* to them, that are in want,
And *Wine* to th' heavy Heart,
That they their Need may quite forget,
And from their Mis'ry part.

The Afflicted are to be comforted.

5.
Open thy Mouth, and plead the Cauſe,
Of ſuch as are in woe:
Judge righteouſly, ſtand by the *Poor*,
And ſuch as need do know.

Stand by the Poor and Needy.

6.
☞ Who can a virtuous *Women* find:
Her Price, *Rubies* excel:
Her *Huſband* ſafe doth in her truſt,
She guards all ſafe, and well.

The Praiſe, and Properties of a good Wife, &c. exceeding Rubies.

7.
She always ſeeks to do him good,
And faithful by him ſtands:
She ſeeketh *Wool*, and alſo *Flax*,
And works it with her Hands.

She doth good to her Husband: Being faithful and induſtrious.

8.
She's like unto the *Merchant-Ships*,
She brings her Food from far:
She gives Meat to her *Houſhold*, and
Portions her *Maidens* fair.

Her Store proſpereth:

She governs well her Houſe-hold.

9.
She well conſidereth a *Field*,
And likewiſe doth it buy:
And with the Fruit of her own Hands,
She plants a *Vineyard* nigh.

She is not idle.

10.

17 She girds her Loyns, and Arms with Strength,
Such *Women* are delight:
18 She finds her *Merchandice* is good,
Her *Lamp* burns all the Night.

She trusts in G alone.

11.

19 She to the *Spindle*, puts her Hand,
And *Diſtaff* too, with heed:
20 Her Hand ſhe ſtretcheth to the *Poor*,
And helps them, in their Need.

She relieves t Poor in their Need.

12.

21 She's not afraid, ev'n of the *Snow*,
Her *Houſe-hold*'s cloathed bright:
22 She maketh *Tap'ſtry Cov'rings*, and
Her *Cloathings* yield delight.

She is not af of cold: But worketh in W ter.

13.

23 Her *Huſband*'s known, within the Gates,
Wherever he doth ſtand:
In glory bright, he ſits among
The *Elders* of the Land.

She is a Cro to her Huſban

14.

24 She maketh *Linnen*, and it ſells,
To th' *Merchant* Girdles gives:
25 Honour and Strength her Cloathings are,
In which ſhe joyful lives.

By Faith, all Days are happ and joyful: A end well.

15.

26 With *Wiſdom*, ſhe op'neth her Mouth,
Kindneſs, is in her Tongue:
27 She eats not Bread of Idleneſs,
But ſees that nothing's wrong.

She ſerveth G And is not idl

16.

28 Her *Children*, they do all riſe up,
And do her *Bleſſed* call:
Her *Huſband* alſo, praiſeth her,
She *Bleſſed* is by ALL.

She brings up Children in G Fear: Her H band may p her.

17.

29 Tho' many *Daughters* virtuous are
And acted have right well:
Yet thou haſt done moſt *prudent*, and
All others doſt excel.

Good Wome are moſt exce lent.

18. *Favour's*

18.

Favour's deceitful, 'tis well known,
And *Beauty*'s vanity:
But ſhe that GOD the LORD doth fear,
Shall ſure be *praiſed* high.

Favour is deceitful: Beauty is Vanity: Such as fear God have praiſe.

19.

Give her the Fruit, of her own Hands,
'Twill dure the longeſt *Date*:
And let her own *Works* ſound her *Praiſe*,
Yea, *Praiſe* her in the *Gate*.

Her own Work will praiſe her in the end.

To Father, Son, *and* holy Ghoſt,
The God *whom we adore*:
Be Glory; *as it* was *is* now,
And ſhall be evermore.

In Solo Deo Salus.
Salvation is of GOD alone.

The End of the *Proverbs* of *Solomon*.

A

Compendious INDEX

TO THE

PROVERBS of *SOLOMON*:

Pointing out the moſt remarkable *Paſſages* contained in the whole Book.

CHAP. I.

IN the firſt *Verſe* of this *Chapter*, *Solomon* ſheweth the *Title* of this Book, and himſelf the *Author*. [2] He alſo ſhews that the *End*, *Uſe*, *and Deſign* of this Book, is to encreaſe Mens *Underſtandings*, and ſhews its *Uſefulneſs*. [7] He ſheweth that God's *Fear* is the beginning of *Wiſdom*: [8] And that it muſt be learned from *Parents*. [10] He alſo warneth *Youth* utterly to avoid all the Enticements of ſinful *Society*, or ill *Company*; ſhewing their *Deluſions* and *Deſtruction*. [20] Perſonating *Wiſdom*, he Exhorts all to be inſtructed by *her*, and to obſerve her *Invitation*: [24] Leſt ſhe *deſpiſe* us in our great *Calamity*, [26] and *mock* us when *fear* cometh. [32] He Likewiſe ſhews the *Fate* of thoſe that fly from *Wiſdom*, [33] and the perfect *Happineſs* that attend thoſe that hearken to her.

CHAP. II.

IN this *Chapter*, [1] *Wiſdom* promiſeth *Godlineſs* to her *Children*, upon their ſubmiſſive Attention, praying with diligent Labour: [5] In ſo doing, they ſhall obtain *Wiſdom* from the free *Gift* of God, [10] which ſhall be pleaſant to the *Soul*. [16] *Wiſdom* ſhall deliver thee even from the *ſtrange Woman*, therein

therein deſcribed; [21] and that the *Upright* ſhall enjoy *Pleaſure*, [22] and that the *Tranſgreſſor* ſhall utterly be rooted out.

CHAP. III.

SOLOMON in this *Chapter*, [1] exhorts us with many encouraging Promiſes, to love, and keep *Wiſdom*; [5] to truſt in the LORD, and not to our own Underſtanding: [9] To *Honour* him with our Subſtance: [11] And heedfully to ſubmit to his *Chaſtiſements*: [13] Extolling this *Wiſdom* above all other earthly Things whatſoever; to compleat our *eternal Happineſs*. [19] By *Wiſdom* GOD framed the whole *Earth*, [20] the *Sea*, and ALL the *World*. [21] He ſheweth that we are by *Wiſdom* kept *upright*, [23] and in *Safty*, free from Stumbles. [25] from *Fear*, [26] and from *Enemies*. [27] He exhorteth to do good to thoſe that deſerve it. [28] To be *Charitable*, [30] and to be *Peaceable*: [31] To avoid *Envy*, and *Frowardneſs*, [32] which is hateful to GOD; [34] who will ſcorn *Scorners*, and give *Grace* to the *Lowly*: [35] Inherit the *Wiſe* in *Glory*, and promote the *Fools* with *Shame*.

CHAP. IV.

IN this *Chapter*, *Solomon* [1] ſhews the *Inſtruction* of a *Father*, and deſires all would attend to it. [4] He ſheweth the *Inſtruction* he had of his *Parents* and what *Counſel* they gave him in his Youth: [5] And that we ſhould acquire *Wiſdom* above all Things, for its excellency in our Advantages. [14] To turn utterly from all *ill Company*; [20] to treaſure up *Wiſdom*: [23] And to be *heedful*, *diligent*, and *ſteady*.

CHAP. V.

IN this *Chapter*, [1] *Wiſdom* ſtill calling for Attention, [3] exhorts Men to avoid the alluring Enticements and Ruins that come by *ſtrange* Women; [15] warning rather to be *chaſte* in lawful

ful *Marriage*: [21] Shewing the *Adulterer* is under God's Eye [22] and brings utter Ruin and Misery upon himself.

CHAP. VI.

SOLOMON in this *Chapter*, [1] warns against *Surityship* [6] *Sluggiſhneſs*, [12] and treacherous *Plots*: [16] Shewing *Seven Things* hated by God. He alſo ſheweth, [20] that by keeping the *Ways* of *Wiſdom*, [24] we ſhall be preſerv'd from *Adultery*, and *ſinful*, *fooliſh*, and remorſleſs Evils: [33] Shewing the *Wound* and *Reproach* of *Adultery*; [34] and the Rage, and damnable End of *Jealouſy*.

CHAP. VII.

IN this *Chapter*, *Solomon*, [1] urgeth to be intimate with *Wiſdom* [5] who will preſerve and keep us from the *ſtrange Woman* whom he plainly deſcribes by her Properties and Behaviour [6] which he knew by his own Experience: [13] Shewing how She deceives *ſilly Perſons* by her enticing Allurements, and Pretences; 'till ſhe plunge them into [23] *preſent* and [27] *perpetual* Deſtruction; ruining both *Body* and *Soul*.

CHAP. VIII.

WISDOM, perſonating herſelf, in this *Chapter*, [1] calleth loudly to us for our *Attention*, [6] for the *truth* and plainneſs of her *Doctrine*; [10] the *Preciouſneſs*, [12] and the manifold *Uſefulneſs* of it: [22] It being that *Divine Wiſdom*, which was the eternal *Creator* of all things with God, [30] the Love of *Men*: [32] And that their hearkening to *her*, doth ſure make them for ever happy.

CHAP. IX.

SOLOMON, in this *Chapter*, ſheweth [1] that *Wiſdom* hath made very ample *Proviſion*, and giveth free *Invitation* with all the real Encouragement immaginable: [13] And that

the *Enticements* of *Folly*, take and reliſh only with the *Simple*, 'till it lead them utterly to *Hell* and Damnation for ever.

CHAP. X, XI, XII, XIII, XIV, XV, XVI, XVII, XVIII, XIX, XX, XXI, XXII, XXIII, XXIV.

Thoſe Fifteen *Chapters* for the moſt part are of different *Sentences* in every *Verſe*, and ſo independent on each other, and ſo brief already, that it is impoſſible to *Abreviate* them more conciſe than what they already ſtand: Which I thought better to ſurpreſs than to *publiſh*.— I ſhall only inform the *Reader*, that they conſiſt of many moſt *prudent Inſtructions* of Mens *Hearts* and *Lives*: As alſo of many *Elogies*, or *Praiſes*, of true *Wiſdom* and *Piety*: Together with many particular *Virtues*, and ſeveral Inſtances of their contrary *Vices*, &c.

CHAP. XXV.

IN this *Chapter*, *Solomon* [1] maketh *Obſervations* about *Kings*: [8] To avoid *Strife*, *Haſtineſs*, and *Quarrels*, with many *Cauſes* thereof: Together with many other pious *Obſervations* worthy of Note.

CHAP. XXVI.

SOLOMON in this *Chapter* [1] maketh many *Obſervations* on the *Actions* of Fools: [11] And of the *Slothful*, and of their *Excuſes*. [18] He alſo ſheweth the ways of ſuch as act the *Mad-Man*, [20] and of *Tale-bearers*: [28] and of a *lying Tongue*.

CHAP. XXVII.

THIS *Chapter* contains, *Obſervations* about [2] *Self-love*, [5] and of *True-love*: [11] Exhorting all to be careful in avoiding *Offences*: [23] and of the *Houſe-hold*, or *Family Care*, &c.

CHAP.

CHAP. XXVIII.

THIS *Chapter* contains many general *Observations* of *Impiety*, and of *Religious Integrity*, &c.

CHAP. XXIX.

IN this *Chapter Solomon* maketh many *Observations* about *public* [15] and *private Government*. [21] He also maketh *Observations* on *Anger*, [23] *Pride*, [24] *Thievry*, [25] *Cowardice*, and [27] of *Unrighteousness*.

CHAP. XXX.

THIS *Chapter* contains [1] *Agur*'s *Confession* of his *Faith* [7] and the *Two Points* of his *Prayer*. It also shewe [10] that *mean* Men are not to be wronged: Also [11] *Four* wicke *Generations*, and [15] of *Four Things* that are never *Satisfie* [17] That *Parents* are not to be despised: [18] *Four Things* ha to be known, [21] *Four Things* exceeding *Wise*, and [29] of *Fo Things* very *stately* in going. [33] And that *Wrath* is to b prevented.

CHAP. XXXI.

THIS *Chapter* [1] Contains *Lemuel*'s *Lesson* of *Chastity* an *Temperance*. [6] That the *Afflicted* are to be *Comforte* [9] and *Defended*. [10] Together with the *praise* and *properties* a good *Wife*.

The End of the First BOOK.

Beave

Heaven on Earth;

OR, THE

Beauty *of* Holineſs.

BOOK. II.

CONTAINING,

The SONG of SONGS, which is the SONG of King SOLOMON.

Compoſed in *Engliſh* VERSE;

And Set to MUSICK.

TOGETHER,

With various HYMNS, ANTHEMS, and CANONS on ſeveral Occaſions. With EXPOSITORY Notes on the Whole.

Compoſed in *Two*, *Three*, and *Four* Muſical PARTS according to the moſt *Authentick Rules*, and ſet down in SCORE for *Voice* or *Inſtrument*.

By WILLIAM TANS'UR, of *Barns*, in *Surry*. Author of *The Melody of the Heart*, and *The Harmony of SION*.

Hear this, ALL *ye People*; *Give Ear*, ALL *ye Inhabitants of the World.*— *My Mouth ſhall* SING *of* Wiſdom; *and the Meditation of my Heart ſhall* MUSE *of Underſtanding*. Pſal. lxix. 6.

LONDON:

Printed by A. PEARSON, for S. BIRT, at the *Bible* and *Ball*, in *Ave-Mary-Lane*. Alſo Sold by the AUTHOR. M.DCC.XXXVIII.

Ingenious Practitioners,

THE *Figures* that are fixed over the *Notes* o the *Baſſes*, of all the *Tunes* in the ſeveral Parts of this BOOK, (when *Vocally* perform to Perfection,) do ſo augment to the *Harmon* that there is no Deficiency in the Fullneſs there of in ſuch *Tunes* as are ſet in *Three Parts*, fro thoſe that are ſet in *Four Parts*: Which *Not* may be perform'd as an *Inner-Part*, where a *Organ* is wanting; if ſome of the *Tenor* be ſun as a *Treble*, in the *Octave* above, *&c.*

Obſerve, That on ſuch *Notes* where nothin is figur'd, your Part may joyn with any one o the *Inner-Parts*, that does not make a *Conſecuti* of *Perfects* of one kind together from the *Baſs*, &

This *Part* ſo figur'd, is moſt reſpective to th *Organ*, &c. which *Part* muſt be *Vocally* perform with great Care and Judgment.

*** Thoſe *Figures* which are ſet over the firſt and laſt *Notes* of the *Upper-Parts*, ſerve t direct the *Performer* both to the *Pitch*, an alſo to the *Endings* of all *Parts* of the *Co cert*: Which *Figures* ſhews the *Concords* all the *Parts* from the *Ground*, or *Baſs*, & And that in *Tunes* of *Three* and *Four Part* the *Inner-parts* may be omitted, and ſun but in *two Parts*; when *Voices* are deficient In the Performance of which *Concert* a *Ba ſoon* never ought to be wanting.

Yours, W. Tans'u

THE

SONG of Songs:

OR,

The SONG of *SOLOMON*;

Commonly called The BOOK of CANTICLES,

In *Engliſh* Verſe.

AND

Set to MUSICK.

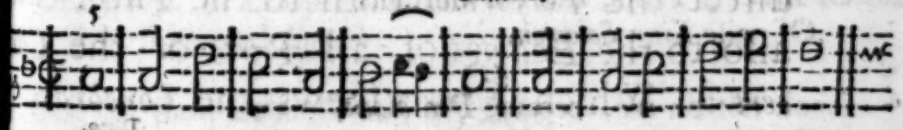
By Mr. WILLIAM TANS'UR.

CHAP. I.

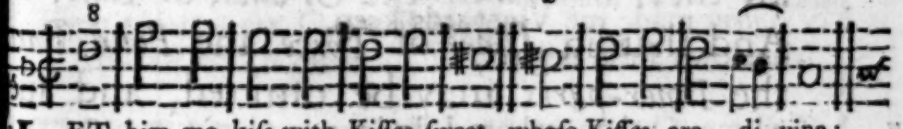
A Type of the Churches *Love to* Chriſt: *Signifying every faithful Soul.*

St. *Luke*'s Tune: Compoſed in *Three Parts.* W. T.

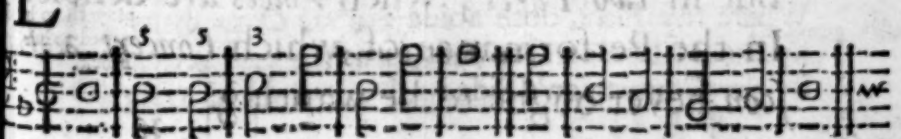
Cantus.

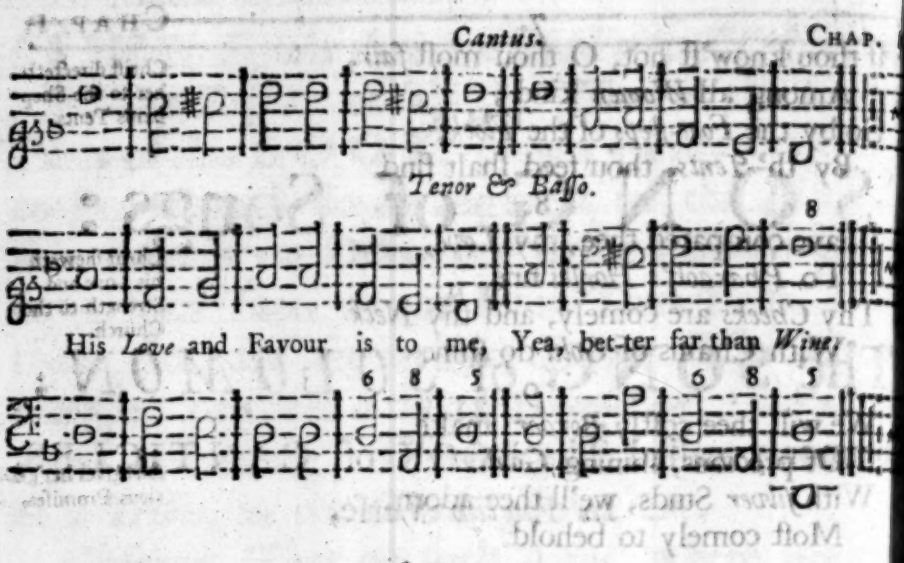


Tenor & Baſſo.



LET him me kiſs with Kiſſes ſweet, whoſe Kiſſes are di-vine:





2

3 Ev'n as an *Ointment* poured forth,
So is thy Savour pure:
Therefore the *Virgins* thee do love,
Thou loved art most sure.

Christ's gracious Benefits are as sweet Ointment

3

4 Draw me, I'll run; the *King* hath brought
Me to his *Place* divine:
We will rejoice in thee, and keep
Thy LOVE far more than *Wine*.

Haste to seek Christ, and ke his Love.

4.

5 I'm *black*, but comely, O *Daughters*
Of *Salem*, and as one
Of *Kedar*'s Tents, and the Curtains
Of wise *King Solomon*.

The Church sheweth her D formity.

5.

6 Look not on me, because I'm *black*,
The *Sun* doth me inspect:
My *Sisters* made me Vineyards keep,
Mine own I did neglect.

Ditto.

6.

7 * Tell me, O thou, whom I do love,
Where thy *Flock*, doth abide:
Why should I be as One that turns
By thy Companion's Side?

The Church prayeth to be rected to her Flock.

7. If

7.

If thou know'ſt not, O thou moſt *fair*,
Among all *Women* kind;
Go by the *Foot-ſteps* of the *Flock*,
By th' *Tents*, thou feed ſhalt find.

Chriſt directeth her to the Shepherds Tents.

8.

I have compared thee, my *Love*,
To *Pharaoh's Horſe* fine:
Thy *Cheeks* are comely, and thy *Neck*
With Chains of *Gold* do ſhine.

Chriſt ſheweth his Love and Strength to the Church.

9.

We will thee coſtly *Borders* make,
Of precious, ſhining *Gold*:
With *ſilver* Studs, we'll thee adorn,
Moſt comely to behold.

And gives her gracious Promiſes.

10.

* Whilſt the *King* at his Table ſits,
(Whoſe Honour doth excell:)
My *Spikenard*, inſtantly doth move,
And ſendeth forth its Smell.

The Church and Chriſt congratulate one another.

11.

As *Myrrh*, my Well-beloved is,
To Me he gives Delight:
And he ſhall lie between my *Breaſts*,
I'll hug him all the Night.

Myrrh meaneth his Holineſs.

12.

My Well-beloved, is to me
Ev'n as a *Cluſter* (nigh:)
Of *Cypreſs*, or *Camphire*, within
The Vineyard *Engedi*.

The Grapes of *Engedi*, meaneth his ſaving Health.

13.

Behold, thou art moſt *fair*, my *Love*,
In thee *Dove*'s Eyes are ſeen:
Thou pleaſant art, O my Belov'd;
Alſo our Bed is green.

Chriſt's Love to the Church.

14.

The Bleſſed Beams, ev'n of our Houſe,
Are made of *Cedar* bright:
The *Rafters*, they are made of *Fir*;
Oh place of Heav'nly Light!

The Beauty of the Church.

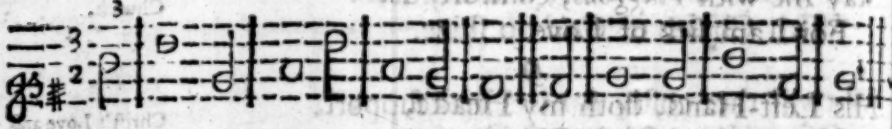
CHAP.

CHAP. II.

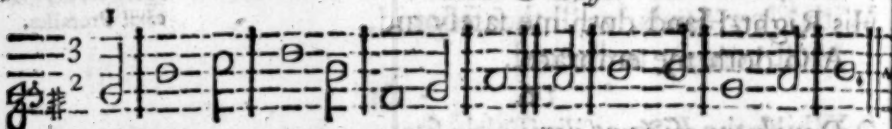
1, 2. *The mutual Love of* Christ *and his* Church, *which is as beautiful as the Lilly among Thorns.*

St. *James*'s Tune: Compoſed in *Three Parts.* W. T.

Cantus.

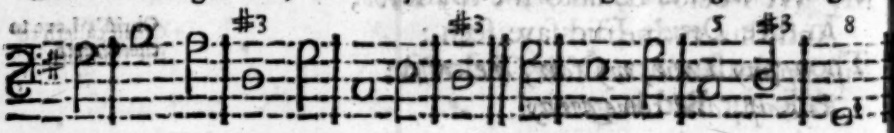


Tenor & Baſſo.



1 I Am the *Roſe* of *Sharon*, And like as the *Lil—ly* white

2 Ev'n among *Thorns*, ſo is my *Love*, A-mong the *Daughters* bright.



2.

3 Like as the *Apple-Tree*, among
The *Trees* ev'n of the *Wood*:
So is my *Love* among the *Sons*;
A Fruit moſt ſweet and good.

Or, as Apples in the Wood.

3. Unde

CHAP. 2.

3.

Under his Shadow, down I ſat,
With Joy, which was moſt meet:
His *Fruit* was comely to behold,
And to my Taſte moſt ſweet.

Meaning the Fruit of his Doctrine.

4.

He brought me to the *Banquet*, and
Did his Affection move:
Stay me with *Flaggons*, comfort me,
For I am ſick of Love.

Meaning his holy Communion.

5.

His Left-Hand, doth my Head ſupport,
Yea, under it hath Place:
His Right-Hand doth me ſafely aid,
Alſo doth me embrace.

Chriſt's Love and Aid to the Church.

6.

O *Daughters* of *Jeruſalem*,
I charge ye, by the *Hind*:
That ye not ſtir, nor wake my *Love*,
'Till he to wake's inclin'd.

Daughters, the Members of the Church, diſturb her not.

7.

* The Voice of my beloved One,
Behold he cometh nigh!
Leaping, and Skipping, on the *Hills*,
And Tops of Places high.

The Hope of Chriſt.

8.

My Well-belov'd, is like a *Roe*,
Or like as a Young *Hart*:
Behold, he ſtands behind our *Wall*,
His Eyes to th' *Window* dart.

The coming of Chriſt, under the Name of a Roe, or Hart, looking thro' the Grates of a Window.

9.

My Well-belov'd, unto me ſpake,
And thus to me did ſay:
Riſe up my Love, my fair One, riſe,
Riſe up, and come away.

Chriſt calleth to the Church.

10.

For lo, the *Winter* it is paſt,
The *Rain* is over gone:
The *Flow'rs* appear, the *Turtle's* heard,
The *Singing Birds* are come.

He comforts her, telling her, Grace and Salvation was come, and Sin was kill'd.

11.

13 The *Fig-tree*, and the *Vine* puts forth,
The *Grape* is fine and gay:
Ariſe my *Love*, my fair One, riſe,
Ariſe, and come away.

12.

14 O thou my *Dove*, that art in Clefts
Of *Rocks*, let me thee ſee:
Thy Voice is ſweet, let me it hear,
Thou comely art to me.

13.

15 Take us the *Foxes*, that do ſpoil
The *Vines*, which are our Joy:
Yea, take the *little Foxes*, that
Our tender *Grapes* deſtroy.

14.

16 * My Well-beloved, he is mine,
And I am his Delight:
I do him love, and he doth feed
Among the *Lillies*, white.

15.

17 'Till the Day break, and Shadows flee,
Turn my Beloved, nigh:
And be thou like a *Roe*, *or Hart*,
On *Bether*'s Mountains high.

CHAP.

Chriſt calls aga

The Church hides her ſelf the Rocks fr Chriſt, becau of her Sins.

Foxes, the Church's Ene mies: being m cious & crafty.

The Profeſſion the Church.

Her Faith, an Hope.

CHAP.

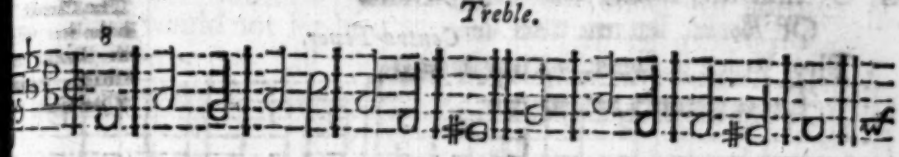
CHAP. III.

The Churches *fight, and Victory in Temptation.*

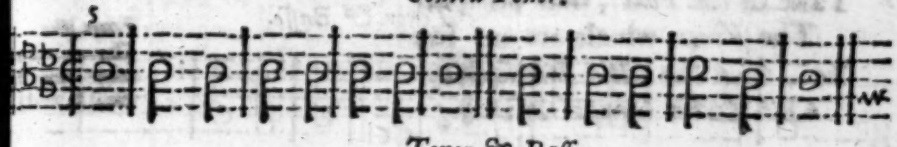
1, 2. *The* Church *ſeeketh* Chriſt.

St. *Paul's* Tune : Compoſed in *Four Parts.* W. T.

Treble.



Contra Tenor.



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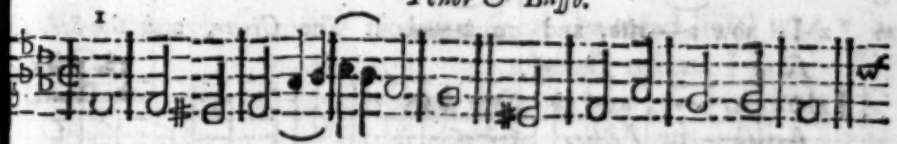
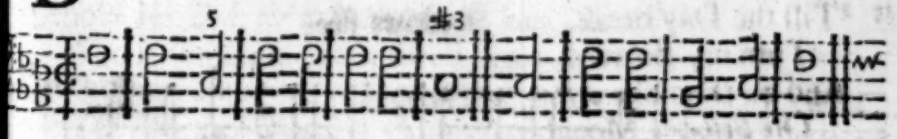
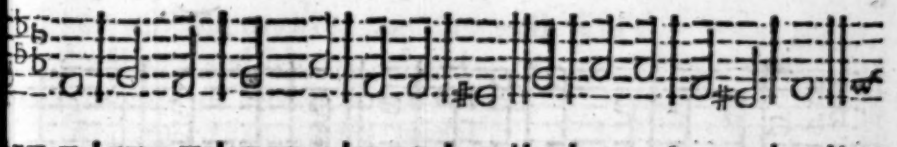
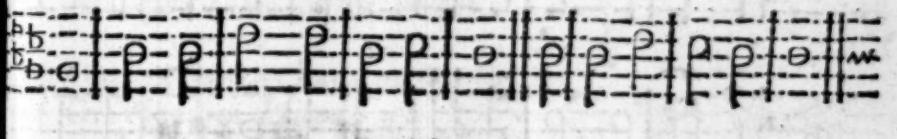
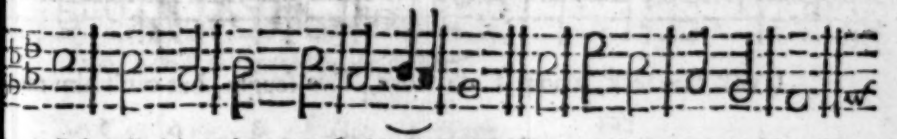


1. BY Night, upon my Bed, I ſought Him whom I lov'd moſt found:

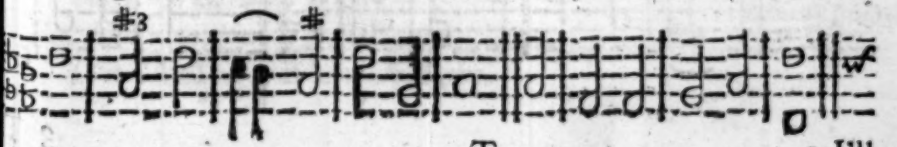








I ſought him whom my ſoul hath lov'd, But yet have not him found.



Continued. CHAP.

Treble.

Contra-Tenor.

Tenor & Baſſo.

2 I'll now a—riſe, and go a—bout The *Ci--ty*, and the *Street*:

I will him ſeek, whom I do love, I've ſought, but can't him meet

CHAP. 3.

3.

The *Watch-men* that do wander in
The *City* ſaw me there:
To whom I ſaid, *have ye ſaw him*,
Whom my Soul loveth dear?

She asketh after Chriſt.

4.

I paſſed farther, and him found,
And would not let him go:
I held him faſt, 'till I him brought,
My *Mother*'s Houſe into.

The Church joins her ſelf with Chriſt.

5.

O *Daughters* of *Jeruſalem*,
I charge you by the *Hind*:
That ye not ſtir, nor wake my *Love*,
'Till he to Wake's inclin'd.

Daughters Members of the Church, diſturb him not.

6.

Who cometh from the *Wilderneſs*,
Ev'n like as *Smoak*, from thence?
Perfum'd with all the Powders of
Sweet *Myrrh*, and *Frankincenſe*.

Chriſt delivers her out of the Wilderneſs of Affliction, like Smoak, perfum'd with Myrrh, &c.

7.

Behold his *Bed*, ev'n *Solomons*,
About the ſame doth dwell
Ev'n fourſcore able, valiant Men,
Yea, Men of *Iſrael*.

Chriſt ſhews her his Place of Reſt: and how it is guarded.

8.

They all hold *Swords*, and are well skill'd
In *War*; and Men of Might:
Each hath his *Sword*, for to defend,
And guard ſafe all the Night.

The Church's Guard.

9.

A Chariot *Solomon* hath made,
Of Wood of *Lebanon*:
Its *Pillars* are of *Silver* bright,
And *Gold* they ſtand upon.

The Beauty of the Church.

10.

The *Cov'ring*, is of *Purple* pure
With *Ornaments* above;
For *Daughters* of *Jeruſalem*,
The Midſt is *pav'd* with *Love*.

Love, the Church's Beauty.

11.

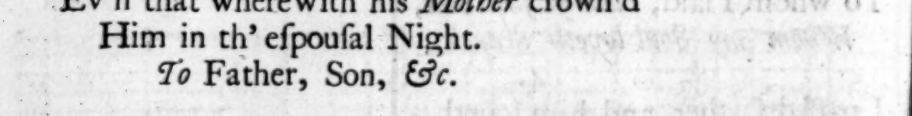
11 Go forth, ye *Daugters* of *Sion*, The Glory of the Church.
View *Sol'mons* Crown, moſt bright:
Ev'n that wherewith his *Mother* crown'd
Him in th' eſpouſal Night.
To Father, Son, *&c.*

CHAP. IV.

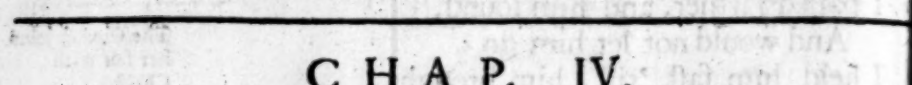
1 Chriſt *ſheweth the Graces of the* Church *by Compariſon.*

St. *Phillip*'s Tune: Compoſed in *Three Parts.* W. T.

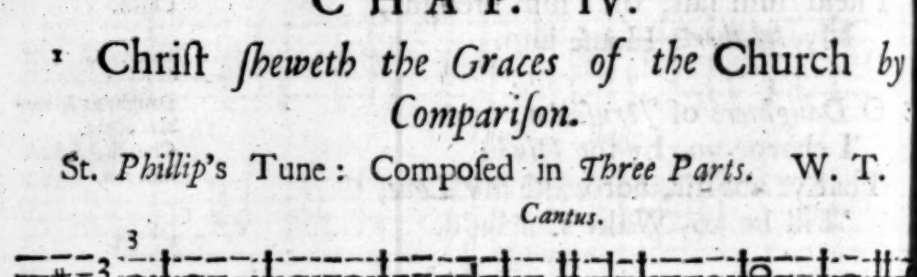
Cantus.



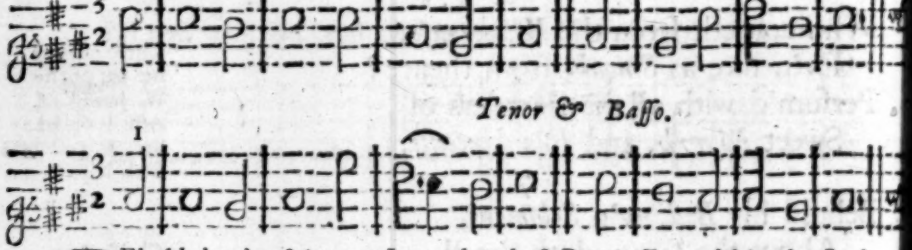
Tenor & Baſſo.



1 BEhold thou'rt *fair*, my *Love*, thou haſt *Dove's Eyes* within thy *Looks:*



Thy *Hair* is like as ma--ny *Goats*, Ev'n ſuch as *Gilead's Flocks:*



2 Th

CHAP. 4.

2.

Thy *Teeth*, are like a *Flock*, new ſhorn, The Church.
That do from waſhing come:
Whereof, they ev'ry one bear Twins,
And Barren there are none.

3.

Thy *Lips* are like a ſcarlet *Thread*,
Thy *Speech* it doth invite: The Church.
Likewiſe thy ſacred *Temples*, they
Are as *Pomegranates* like.

4.

Thy *Neck* is like to *David*'s *Tower*,
Built for an *Arm'ry* bright: The Church.
Whereon doth hang a thouſand Shields,
And *Arms* of Men of Might.

5.

Thy *Breaſts*, are like as two Young *Roes*,
That are a Twin-like Pair: The Church.
Ev'n like ſuch *Roes* as always feed
Among the *Lillies* fair.

6.

'Till the Day break, and Shadows they, The Church's Faith and Hope.
Do flee away from hence:
I'll get to the Mountain of *Myrrh*,
And Hill of *Frankincenſe*.

7.

O thou my Love, O thou art *fair*,
And comely unto me! The Church deems Chriſt unſpotted.
Thou art moſt pure, O thou my *Love!*
There is no Spot in thee.

8.

* Come, come with me, from *Lebanon*,
My *Spouſe*, come, and look from Chriſt ſhews his Love to the Church.
The Tops of *Amana*, *Shenir*,
Mountains, and from *Hermon*.

9.

O thou haſt raviſhed my Heart,
My *Spouſe*, thou doſt ſurprize! The Church allureth Chriſt.
One of thy Chains have raviſh'd me,
My *Siſter*, with thy Eyes.

10.

10 How *fair*'s thy *Love*, O thou my *Spouſe* !
My *Siſter* moſt divine !
O how much better is thy *Love* !
And *Ointment* more than *Wine*.

11.

11 Thy *Lips*, my *Spouſe*, as *Honey* drop,
Milk is under thy *Tongue* :
Thy *Garments* they do ſmell, ev'n as
The Sweets of *Lebanon*.

12.

12 Like to a *Garden* cloſed up,
So is my *Siſter* dear :
My *Spouſe* is as a *Spring* ſhut cloſe,
Or ſealed *Fountain* clear.

13.

13 Thy *Plants*, they are an Orchard of
Pomegranates, to behold :
With *Spikenard*, *Camphire* and all *Fruits*,
That are more worth than *Gold*.

14.

14 *Spikenard*, and *Saffron*, *Calamus*,
And all that ſweet doth ſmell :
With *Cinnamon*, and *Frankincenſe*,
And ALL that Tongue can tell.

15.

15 A Fountain of rich *Gardens* great,
Waters, that never die :
And *Streams* that come from *Lebanon*,
And Places joyning nigh.

16.

16 * Awake *North-wind*, alſo the *South*,
Upon my *Garden* blow :
(Let my *Beloved* come and eat,)
That *Spices* out may flow.

CHAP. 4

The Sweetneſs of the Church.

Meaning the B dy of the Chur

Meaning the Souls of the Faithful.

The Body of Church com red.

To all Sweets

The Church calls Chriſt a Fountain of li ving Water.

The Church prayeth to be ted for Chriſt Preſence,

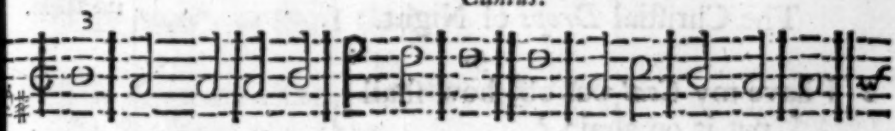
CHAP.

CHAP. V.

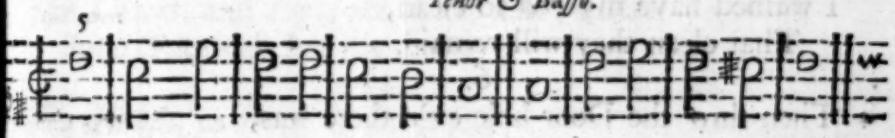
Chriſt *awaketh the* Church *with his calling the Faithful.*

St. *Saviour*'s Tune : Compoſed in *Three Parts*. W. T.

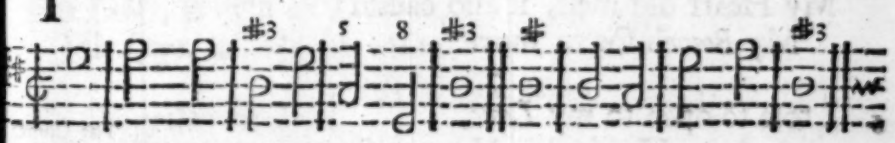
Cantus.

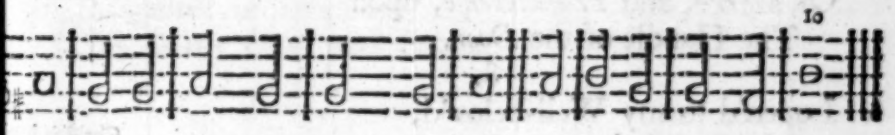


Tenor & Baſſo.

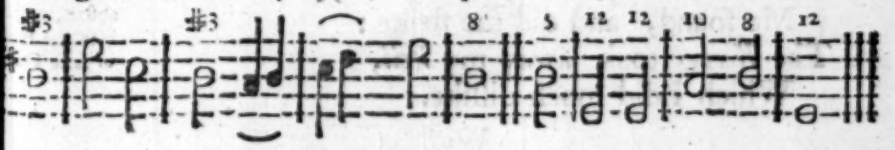


1 I'M come, my *Siſter*, and my *Spouſe*, I'm to my *Gar-den* come :





I gather'd have my *Myrrh*, with *Spice*, O my Be—lov--ed One !



2.

I've drank my *Wine*, with *Milk*, O eat
My *Friends*, of *Wine* partake :
Yea, drink abundantly, ev'n for
My Well-beloved's ſake.

Calling them to a Banquet of his Bounty.

CHAP.

3.

a * I ſlept, but yet my Heart ſlept not,
Thus calling, ſaid my *Love* :
Open my *Love*, my *undefil'd*,
My *Siſter*, and my *Dove*.

Sleep, and Ca hinder from Chriſt.

4.

For ev'n my *Head* is fill'd with *Dew*,
As *Drops* of *Silver* bright :
Likewiſe my *Locks*, are filled with
The Chriſtial *Drops* of Night.

Chriſt ſtands, and waits 'till Locks are we with the De the Night.

5.

3 I have my *Coat* put off, how ſhall
I put it on again ?
I waſhed have my *Feet* ſo clean,
That clean they will remain.

Chriſt is free from Sin.

6.

4 Then thro' the Door-hole ev'n there was,
The Hand of my *True-love* :
My Heart did melt, it alſo caus'd
My *Bowels* for to move.

The Church vents her Zea for Chriſt.

7.

5 I roſe to open to my *Love*,
And my Hands drop'd great Store,
Of *Myrrh*, and *Frankincenſe*, upon
The Handle of the *Door*.

The Church opens with Z to Chriſt.

8.

6 I open'd to my Well-belov'd,
My Soul ſunk when *he* ſpake :
I ſought *him*, found not ; call'd, but *he*
Did me no anſwer make.

Chriſt is hear but not ſeen.

9.

7 The *Watch-men*, that i'th' *City* was,
Me found, and did me ſtrike :
The *Keeper* took away my *Veil*,
Which I did much diſlike.

When Chriſt abſent, we fal into the Han of falſe Teac

10.

8 O *Daughters* of *Jeruſalem*,
I charge you all above :
If ye ſhould find my *Love*, him tell,
That I am ſick of Love.

The Church ſick for Chri

11 * O

11. CHAP 5.

9 * O what is thy Beloved more
Than any elſe above?
That thou doſt give ſo ſtrict a Charge,
That we ſhould tell thy *Love?*

A Deſcription of Chriſt, by his Graces.

12.

10 My *Well-beloved* is the beſt,
Of Thouſands to behold:
11 He's *white* and *ruddy*, with *black* Locks,
His *Head's* as fineſt *Gold.*

Chriſt is eſteem'd above all by the Church.

13.

12 * His *Eyes*, are clean, and fitly ſet,
As the Eyes of a *Dove*:
13 His *Cheeks*, and *Lips*, are *Spice*, and *Flow'rs*,
Such Sweetneſs has my *Love.*

The Church's Deſcription of Chriſt.

14.

14 His *Hands*, as *Rings* in *Beryl* ſet,
His *Belly's Iv'ry* bright:
His *Looks*, is ev'n as *Lebanon*,
15 His *Legs*, as *Marble* white.

Chriſt is Beautiful.

15.

16 He altogether *lovely* is,
His *Mouth* doth ſweetneſs vend:
O *Daughters* of *Jeruſalem*,
This is my *Love* and *Friend.*

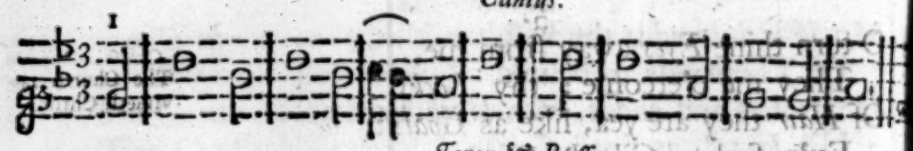
Chriſt, the ſafeſt Friend.

CHAP. VI.

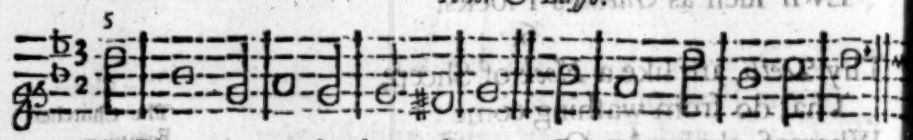
The Church *ſheweth her Faith in* Chriſt.

St. *Auſtin*'s Tune : Compoſed in *Three Parts*. W. T.

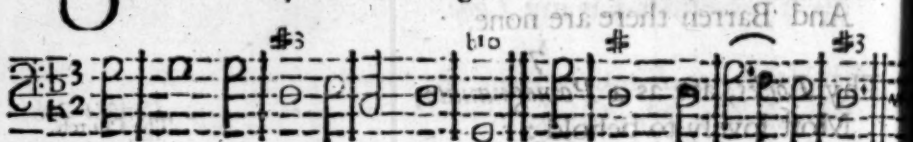
Cantus.

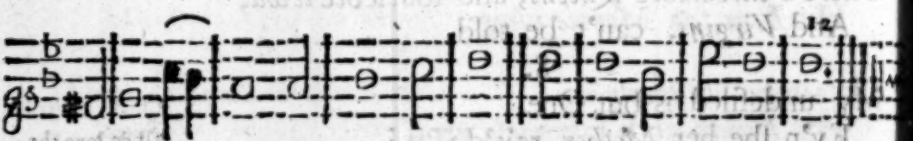


Tenor & Baſſo.

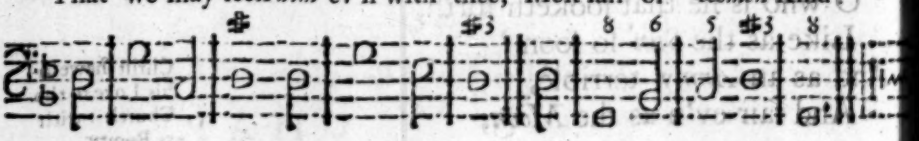


1 O Where is my be--lov—ed gone? Or where ſhall I him find?





That we may ſeek *him* ev'n with thee, Moſt fair of *women* Kind!



2.

2 My *Love* is to the *Garden* gone,
To th' *Beds* of *Spices* ſweet:
Within the *Gardens* for to feed,
Among the *Lillies* neat.

Chriſt is abſent yet loved.

3.

3 My Well-beloved, *he* is mine,
And I am *his* Delight:
I do him *love* and *he* doth feed
Amongſt the *Lillies* white.

The Church's Confidence in Chriſt.

4.

* As *Tirzah*, thou art beautiful,
And ev'n as *Salem* bright:
And as an *Army* terrible,
My *Love* hath ſuch a Light.

Chriſt ſhews the Graces of the Church.

5.

O turn thine *Eyes* away from me,
They me o'ercome; thy *Locks*
Of *Hair* they are yea, like as *Goats*:
Ev'n ſuch as *Gilead*'s Flocks.

The Church raviſheth Chriſt.

6.

Thy *Teeth*, are like a *Flock* of Sheep,
That do from waſhing come:
Whereof, they ev'ry One are *Twins*,
And Barren there are none.

The Churches Beauty.

7.

Thy *Locks*, are as a *Pomegranate*,
Moſt lovely to behold:
There's threeſcore *Queens*, and fourſcore *lewd*,
And *Virgins*, can't be told.

The Church.

8.

My undefiled is but One,
Ev'n ſhe her *Mother* rais'd:
The *Daughters* ſaw her, and her bleſt,
Harlots, and *Queens* her prais'd.

All do love the Church.

9.

* O who is he that looketh forth,
Like as the *Sun* ſo ſoon?
And as an *Army* terrible,
And fair ev'n as the *Moon*,

Chriſt ſheweth his Love to the Church: with its Beauty.

10.

I went to the *Garden* of *Nuts*,
Ev'n where the Fruit it ſtood:
To ſee if the *Vine* flouriſh'd, and
To ſee *Pomegranates* bud.

Chriſt cometh to view the Church's Zeal.

11.

Before that I was well aware,
Or knew not, then my Soul
Made me like to the Chariots of
Amminidib; (moſt whole.)

The Church is raviſh'd with Chriſt.

12.

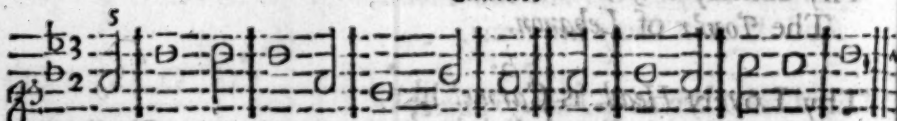
13 Return, return, O *Shulamite*, The Church calleth her Flock
That we may look on thee:
What will ye see i'th *Shulamite*?
As *Armies* Company.

CHAP. VII.

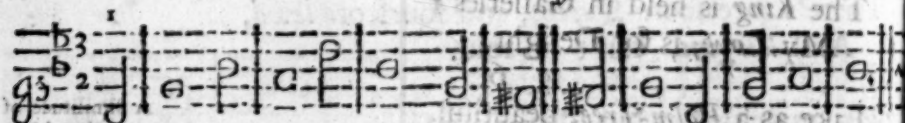
1 *The Graces of the* Church *described.*

St. *Asaph*'s Tune: Composed in *Three Parts.* W. T.

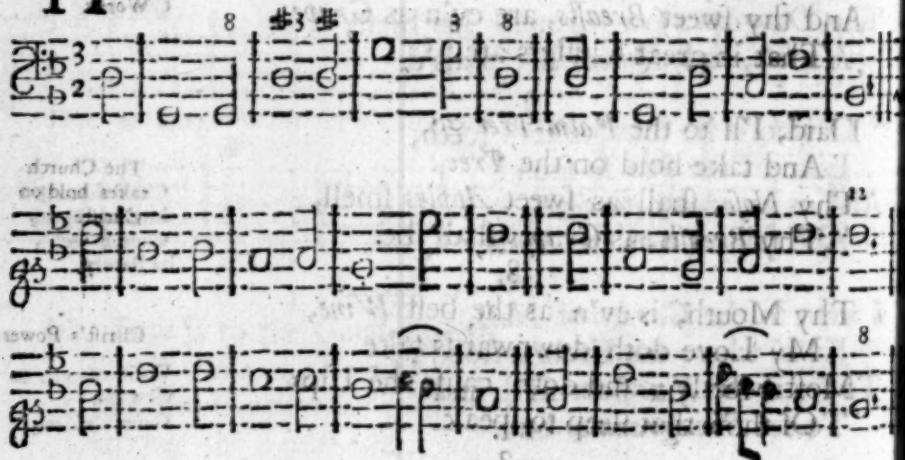
Cantus.



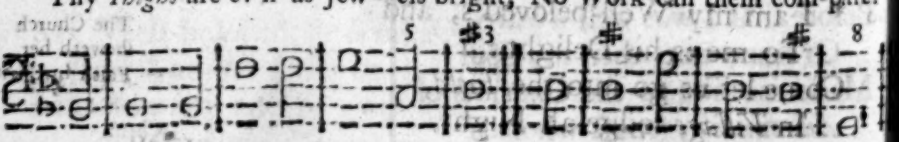
Tenor & Basso.



1 HOw comely are thy *Feet*, with *Shoes*, O *Prin-ces Daughter*, fair!



Thy *Thighs* are ev'n as Jew—els bright, No Work can them com-pare.



CHAP. 7.

2.

2 Thy *Navel*'s like a *Goblet*, round,
As ſet in Marble bright:
Thy *Belly*'s as an Heap of *Wheat*,
That's ſet with *Lillies* white. The Church is comely.

3.

3 Thy lovely *Breaſts*, that are *Milk* white,
Are like as two Young *Roes*; The Church.
Yea, *Roes* that are a Twin-like Pair,
That on the *Mountains* goes.

4.

4 Thy *Neck*, is as an *Iv'ry Tow'r*,
Thine *Eyes*— *Pools* in *Heſhbon*: The Church.
Thy comely *Noſe*, is alſo like
The *Tow'r* of *Lebanon*.

5.

5 Thy Lovely *Head*, is *Carmel* like,
Thy *Hair*, is Purple bright: The Church.
The *King* is held in Galleries;
6 My *Love*, is for Delight.

6.

7 Like as a *Palm-Tree*, beautiful, A Similitude of the Church's Faith, and good Works.
So is thy *Stature* fair;
And thy ſweet *Breaſts*, are ev'n as *Grapes*,
That in great Cluſters are.

7.

8 I ſaid, I'll to the *Palm-Tree* go,
And take hold on the *Tree*: The Church takes hold on Chriſt.
Thy *Noſe*, ſhall as ſweet *Apples* ſmell,
Thy *Breaſts*, as *Grapes* ſhall be.

8.

9 Thy Mouth, is ev'n as the beſt *Wine*,
My Love doth downwards take Chriſt's Power.
Moſt ſweetly; and doth cauſe the Lips
Of thoſe that ſleep to ſpeak.

2.

10 * I am my Well-beloved's, and
To me is his Delight: The Church ſheweth her Faith in Chriſt.
Come let us go into the *Field*,
In *Village* lodge all Night.

10 We'll

Chap. 7.

10

We'll early at the *Vineyard be*,
To ſee the *Grape* and *Vine*:
And if the *Pomegranates* do bud,
My *Loves* ſhall there be thine.

The Church ſheweth her Deſire for Chriſt.

11

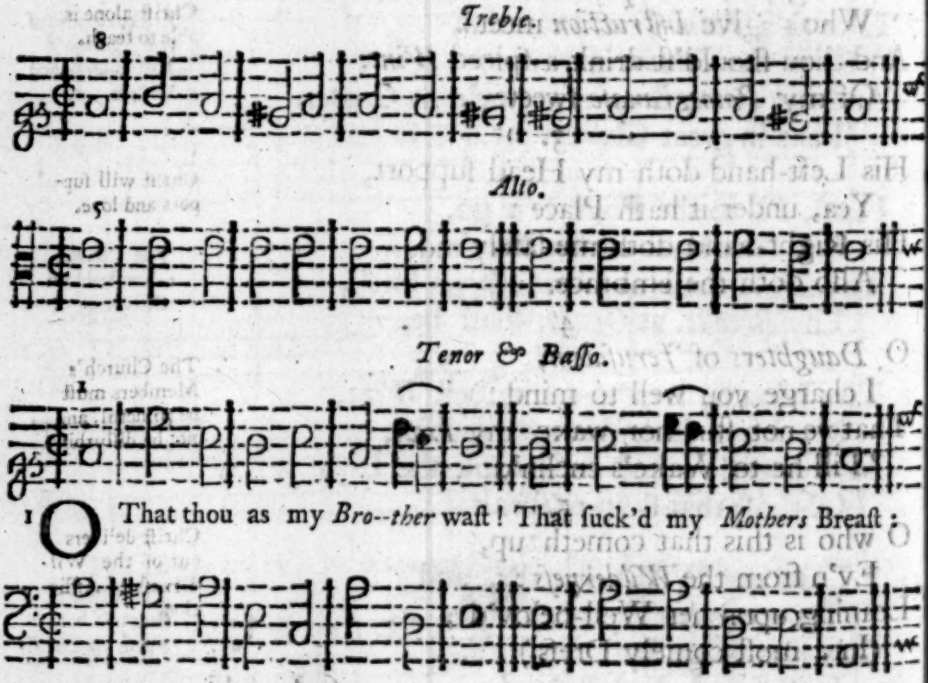
The *Man-drakes* give a Smell, and at
Our *Gates* doth *Fruits* appear:
Yea, pleaſant *Fruits*, laid up for thee,
O my Beloved dear!

The Church prepares for Chriſt's coming.

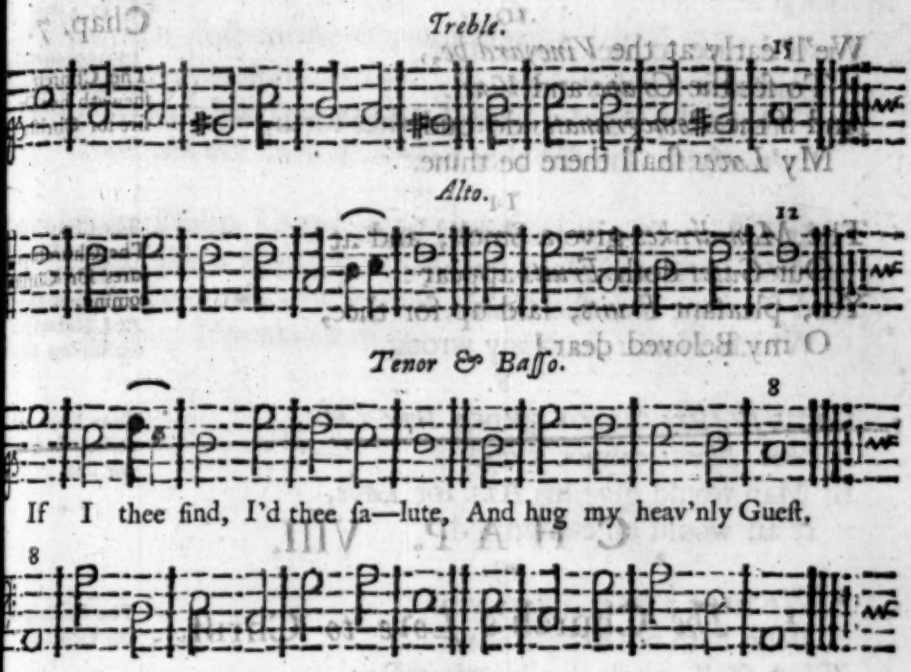
CHAP. VIII.

1 *The* Church's *Love to* Chriſt.

St. *Edmund*'s Tune: Compoſed in *Four Parts*. W. T.



1 O That thou as my *Bro--ther* waſt! That ſuck'd my *Mothers* Breaſt;



2.

I'd bring thee to my *Mother's* Houſe,
Who'd give *Inſtruction* meet:
And thou ſhould'ſt drink a ſpiced *Wine*,
Of my *Pomegranate* ſweet.

Chriſt alone is able to teach.

3.

His Left-hand doth my Head ſupport,
Yea, under it hath Place:
His Right-hand doth me ſafely aid,
Alſo doth me embrace.

Chriſt will ſupport and love.

4.

O *Daughters* of *Jeruſalem*,
I charge you well to mind:
That ye not ſtir, nor wake my *Love*,
'Till he to Wake's enclin'd.

The Church's Members muſt be mindful, and not be diſturbing.

5.

O who is this that cometh up,
Ev'n from the *Wilderneſs*:
Leaning upon her Well-belov'd;
(In a moſt comely Dreſs.)

Chriſt delivers out of the Wilderneſs of Affliction.

6 I rais'd

6.

I rais'd thee to the Apple-tree,
And alſo ſet thee there:
Juſt where thy *Mother* brought thee forth,
Ev'n where ſhe did thee bear.

CHAP. 8

Chriſt raiſeth and bringeth Salvation.

7.

6 * As a *Seal*, ſet me on thine Heart,
For *Love* is as *Death* ſtrong
And *Jealouſy* is as the *Grave*,
Which *Flames* do many wrong.

The Church deſires her Seal: Chriſt's Love is as ſtrong as Death: And Jealouſy is conſuming to all

8.

7 Great *Waters* cannot quench *true Love*,
Nor *Floods* cannot it end:
If Man would give his ALL for *Love*,
It all would be contemn'd.

True Love can neither be bought nor ſold.

9.

8 * We have a little *Siſter*, yea
Who hath no *Breaſts* at all:
What ſhall we do for her that *Day*,
When ſhe ſhall have a call.

The Calling of the Gentiles.

10.

9 If ſhe's a *Wall*, we'll build on her
A *Palace*, moſt divine:
If ſhe's a *Door*, we'll her encloſe,
With *Cedar Boards* moſt fine.

The Dwelling of Chriſt, the Church.

11.

10 I am a *Wall*, alſo my Breaſts
Are ev'n as *Tow'rs* moſt ſound:
Then was in me the Eyes, as one
That had great Favour found.

The Wall and Door, means Fidelity, and Conſtancy.

12.

11 At *Baal-Hamon*, *Sol'mon* had
A *Vineyard* of Delight:
Which he let out, and Fruit to bring
A Thouſand Pieces bright.

Solomon's Vineyard.

13.

12 My *Vineyard*'s mine:— Thou *Sol'mon* muſt
A Thouſand Peices take:
And thoſe that keep the *Fruit* thereof,
They muſt two hundred make.

Heav'n muſt be gain'd by Diligence.

14 Thou

14.

Thou that doſt in the *Gardens* dwell,
And therein doſt appear:
Companions hearken to thy Voice;
Cauſe me the ſame to hear.

The Church longs to hear Chriſt.

15.

* Make Haſte, O my Belov'd, and be
Thou like a *Roe*; yea, fly,
And be thou ev'n as a Young *Hart*,
On ſpicy Mountains high.

The Church prayeth for Chriſt's coming.

A

Compendious INDEX,

TO THE

The SONG of *SOLOMON*;

Commonly called The BOOK of CANTICLES.

Pointing out the moſt material *Matters* contained in the *Whole*.

CHAP. I.

THIS Book is written under the Similitude of a *Bride* and *Bridegroom*; meaning *Chriſt* and his *Church*. Wherein, *Solomon* [1] ſhews the *Title* of the *Book*, and himſelf the *Author* of it. Then Perſonating the *Church* and *Chriſt*, [2] The *Church* ſheweth her *Love* to *Chriſt*, and greatly imploreth *his Love* to *her*. [5] Then excuſing her *Imperfection* and *Deformity*, [7] She prayeth to be acquainted with him in his holy and divine *Ordinances*. [8] *Chriſt* then directing her, commends her *Beauty*: [12] So they both mutually *Congratulate* each other.

CHAP. II.

IN this *Chapter*, [1] the *Church* and *Chriſt* Interchange mutual *Praiſes* and *Prayers*. [8] the *Church* both ſeeth and heareth *Chriſt* inviteth her unto *him*, [14] as ſhe prayed and rejoyced in *him*, &c.

CHAP.

CHAP. III.

HEREIN, [1] the *Church* diligently enquireth after *Chriſt*, after being abſent from her: [4] and with joy receiveth *him*: [6] and in his *Pleaſantneſs*, *Precioufneſs*, and *Power*, ſhe admires *him*.

CHAP. IV.

IN this *Chapter*, [1] *Jeſus Chriſt* particularly extolleth his *Spouſe*, the *Church*; [8] and invites her to *him* with the higheſt Expreſſions of *Eſtimation*, *Delectation*, and *Congratulation* immaginable.

CHAP. V.

IN this *Chapter*, [1] the *Church* and *Chriſt* both feaſt together. [2] At ſome other time by excuſes and delays the *Church* for a while refuſes to receive *him*: [4] is at laſt inwardly troubled; and then ſeeking *him* again with Deligence and Suffering, and not finding him, [8] ſhe falls ſick of *Love*. [9] She being much wonder'd at by *looſe Profeſſors*, [10] ſhe ſetteth forth particularly many of *his* ſupereminent Excellencies.

CHAP. VI.

HEREIN, the *Church*, [1] aſketh after *Chriſt*, and profeſſeth *her* Faith in *him*. [4] Whereupon *Chriſt* again greatly Extolleth *her* Excellencies; [11] and Exulteth in his ſweet *Communion* with her.

CHAP. VII.

IN this *Chapter*, [1] *Chriſt* ſtill continues in chanting the *Praiſes* of the *Church*: [10] and they both mutually Congratulate each other, *&c.*

CHAP. VIII.

THIS *Chapter* sheweth, [1] How the *Church* declares her great desire to *Christ*; [5] and the inconquerable Ardent, and inestimable Power of *Love*. [8] Then *Christ* freely declaring his real Respects to her, as his *Building*, [11] and *Vineyard*, [13] the *Church* supplicating his speedy, sweet, and solacing *Holy Communion*, &c.

☞ *Observe, that* Psalm *the* 45*th is entituled,* A Song of Loves; *being an Epitome and Commentt to his* SONG of Songs; *both being on the very same* Subject, *and* Style; *and by the very same* Author, King Solomon: *only it is said, that* Psalm *the* 45*th was written in his first peaceful, prosperous, and pious Time, when he had just finished the* Temple, *dedicated it, and established the* Worship *thereof, as Instituted: And, that this* SONG of Songs *was partly wrote in the Heigth of that Prosperity, in his latter Years; when he, and the People had fallen from that Purity; and had experienced* Temptations, Desertions, *and* Restitutions, &c.

The *End* of *Solomon's* SONG.

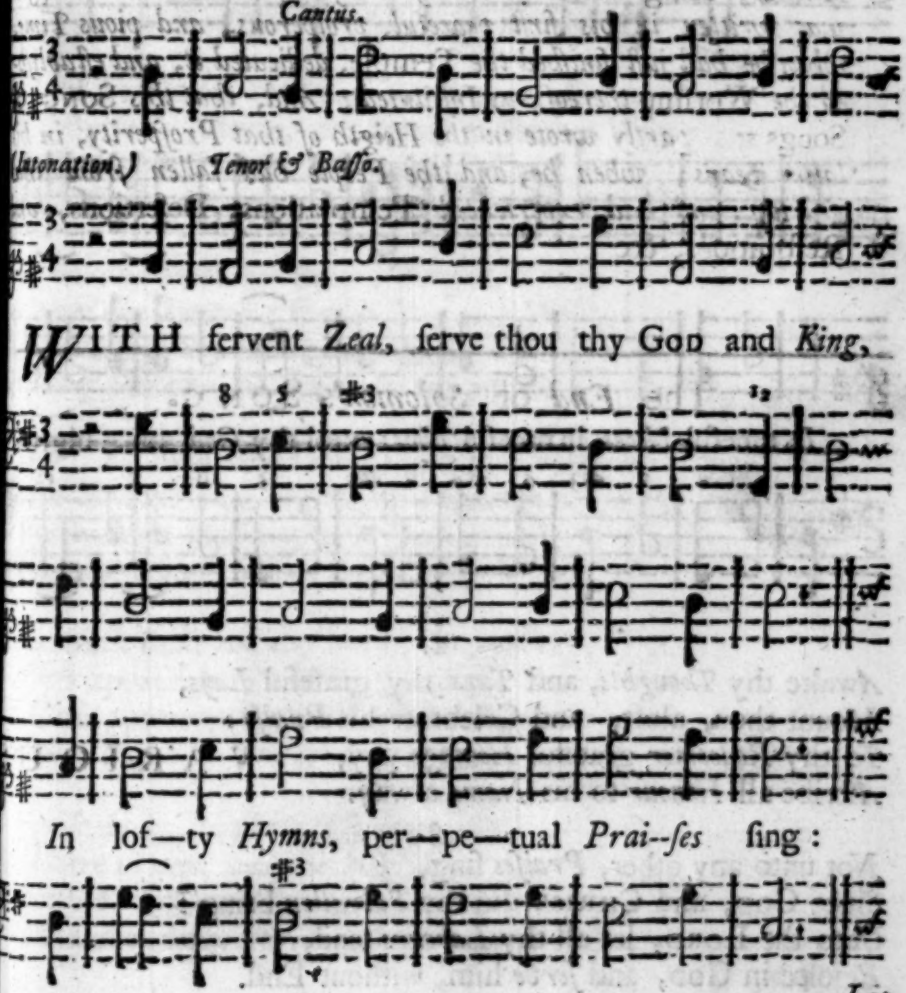
VARIOU

VARIOUS
HYMNS, ANTHEMS and CANONS, &c.
On ſeveral Occaſions: For Voice or Organ.

By Mr. WILLIAM TANS'UR.

I. The AUTHOR's Delight.

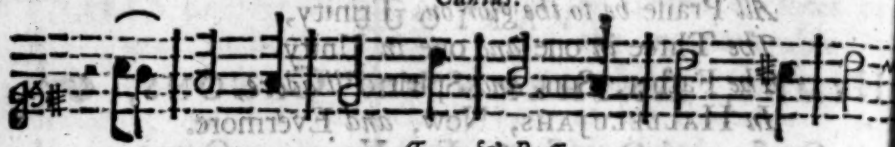
An ACROSTICK. Compoſed in *Three Parts.* W. T.



Let

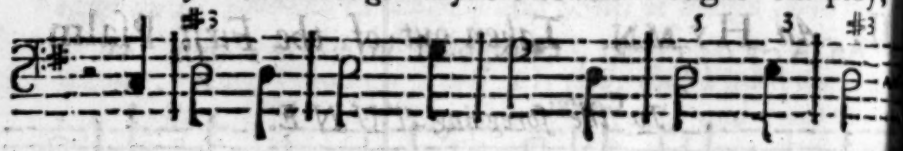
Continued.

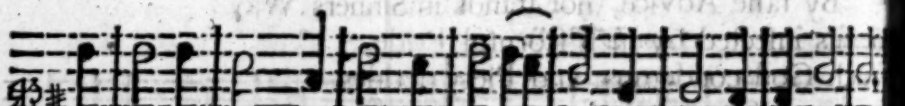
Cantus.



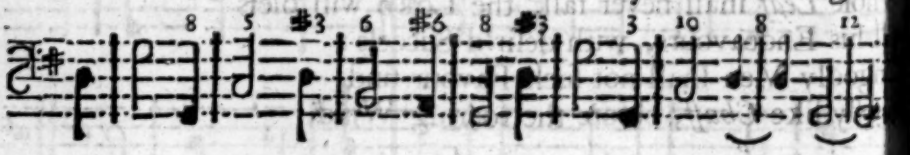
Tenor & Baſſo.

Let ſa—cred Songs thy Heart and Tongue em-ploy,





In tuneful *Notes*, in tuneful *Notes* extol thy *God* on high.



2.

*A*wake thy *Thoughts*, and *Tune* thy grateful *Lays*,
*M*ount thou, aloft, and Celebrate his *Praiſe*:
*T*o thy *Redeemer* grateful *Homage* pay,
*A*ſcribe all *Honour* to his *Name* alway.

3.

*N*ot unto any other, *Praiſes* ſing,
*S*ince GOD, and CHRIST did thy *Salvation* bring:
*U*nto the LORD, let all thy *Labours* tend,
*R*ejoice in GOD, and *ſerve* him, without End.

DO

DOXOLOGY.

All Praiſe *be to the glor'ous* Trinity,
The Three *in* one *and* one *in* Unity:
The Father, Son, *and* Spirit *I'll adore,*
In HALLELUJAHS, Now, *and* Evermore.
AMEN.

II. *An* HYMN. *Taken out of the Firſt* Pſalm.

To the foregoing TUNE.

THE Man is bleſt that never goes aſtray,
By falſe Advice, nor ſtands in Sinners Way:
Nor ſits infected by ſuch ſcornful Pride,
Which God condemns, and Piety derides.

2.

And wholly fixeth his ſincere *Delight*,
On heav'nly *Laws* he ſtudies *Day* and *Night*:
He ſhall be like a *Tree*, that ſpreads its Root,
By *living Streams*, producing timely Fruit.

3.

Whoſe *Leaf* ſhall never fall, the LORD will bleſs
All his Endeavours, with deſir'd Succeſs:
Ungodly Men ſhall not ſuch Favour find,
But fly like *Chaff*, before the roaring Wind.

4.

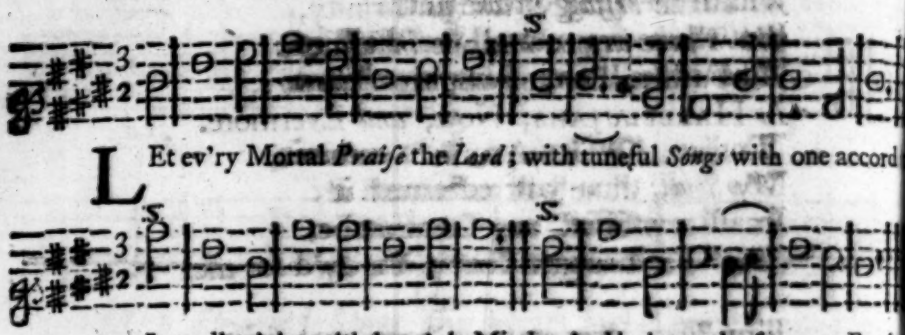
Their *Guilt* ſhall not the horrid *Day* endure,
Nor yet approach th' Aſſembles of the *Pure*:
For GOD approves thoſe Ways the *Righteous* tread,
But *ſinful* Paths to ſure Deſtruction lead.

5.

All Praiſe *be to the glor'ous* Trinity,
The Three *in* one, *and* one *in* Unity:
The Father, Son, *and* Spirit *we'll adore*
In HALLELUJAHS, *Now*, and *Evermore.*

II. *A* CA-

III. *A* CANON, *of* Four *in* One.

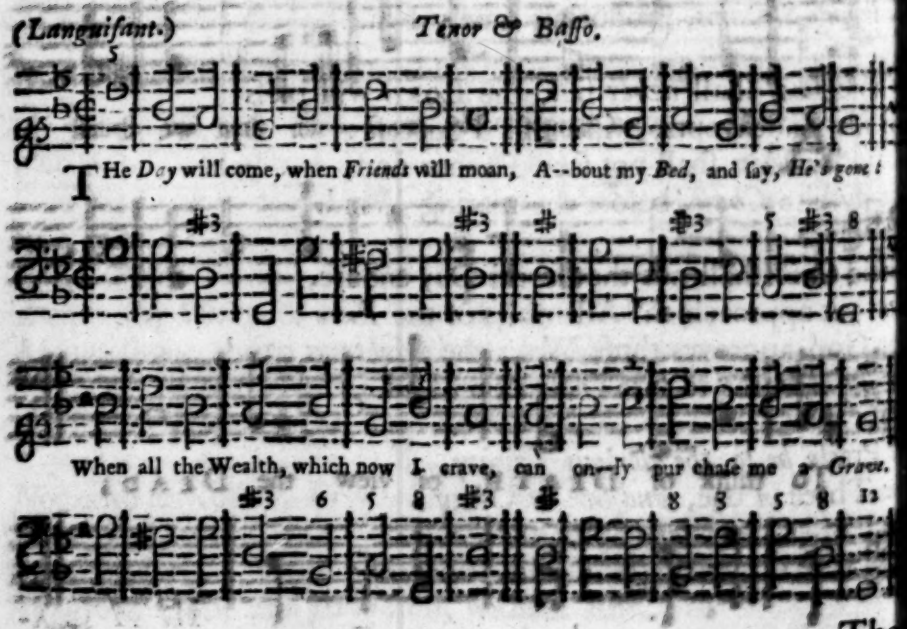


2.

Praiſe GOD, from whom all *Bleſſings* flow;
Praiſe Him, all Creatures here *below*:
Praiſe Him above, ye *ſacred Hoſt*,
Praiſe Father, *Son*, and *holy Ghoſt*.

IV. *An* HYMN, *On* Death.

Compoſed in *Two Parts*. W. T.



2. The

2.

Then ſhall my *Body* turn to *Duſt*,
Untill the *riſing* of the Juſt:
But where my mortal *Soul* ſhall go,
This is the Thing I ought to know.

3.

To thee, O CHRIST, I do commit,
My *Soul*, thou haſt redeemed it:
In all my Grief, my Comfort be,
Tho' *Sin* brought *Death*, YE dy'd for me.

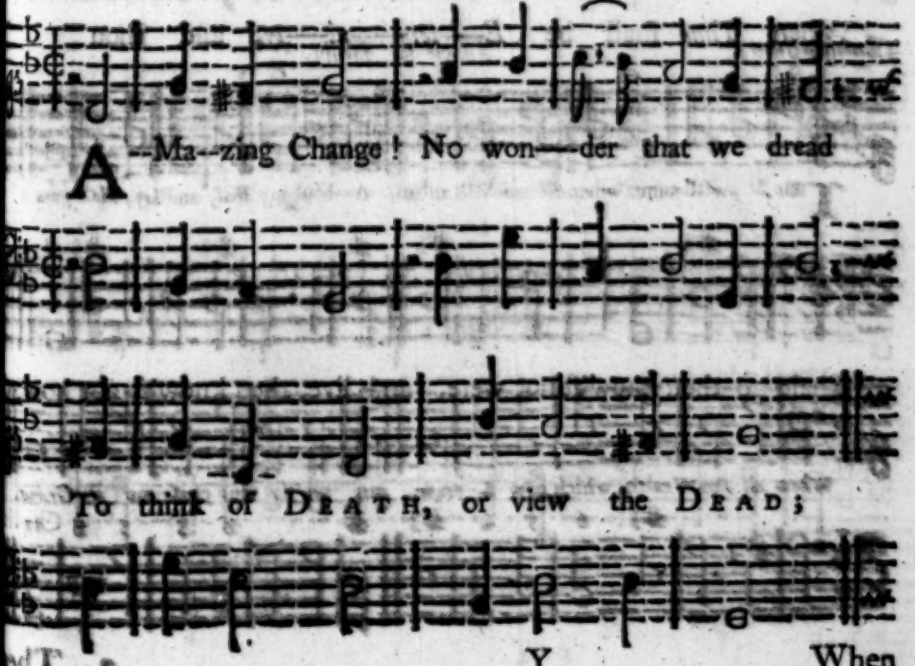
4

Thy *Blood*, that on the CROSS was ſpilt,
Is an *Atonement* for my *Guilt*:
And as thy GRACE doth blot the Score,
Me take, where I ſhall Sin no more.
AMEN.

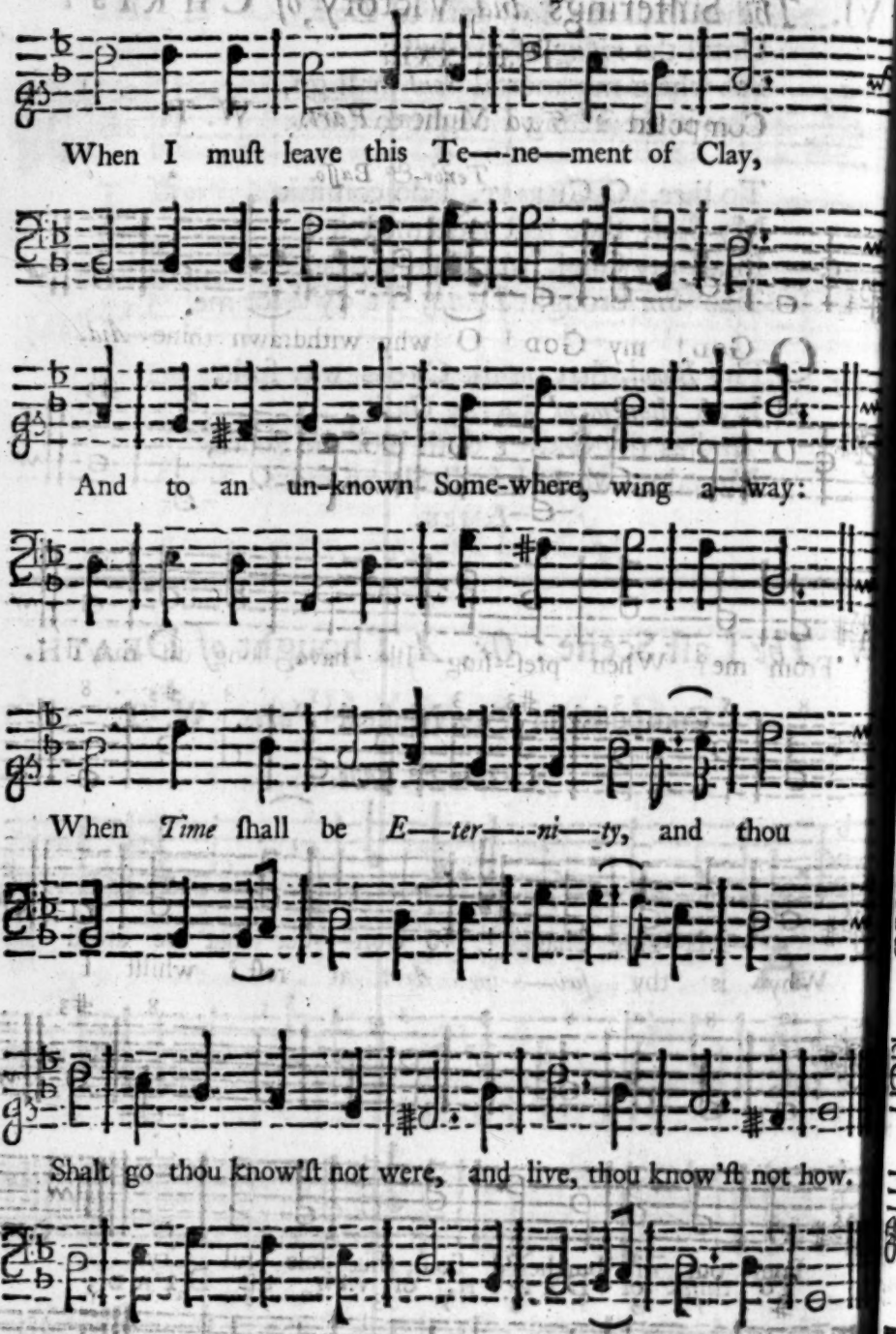
V. *The* Laſt Scene: *Or, A* Thought *of* DEATH.

Compoſed in *Two* Mufical *Parts*. W. T.

Tenor & Baſſo.



Tenor & Baſſo.

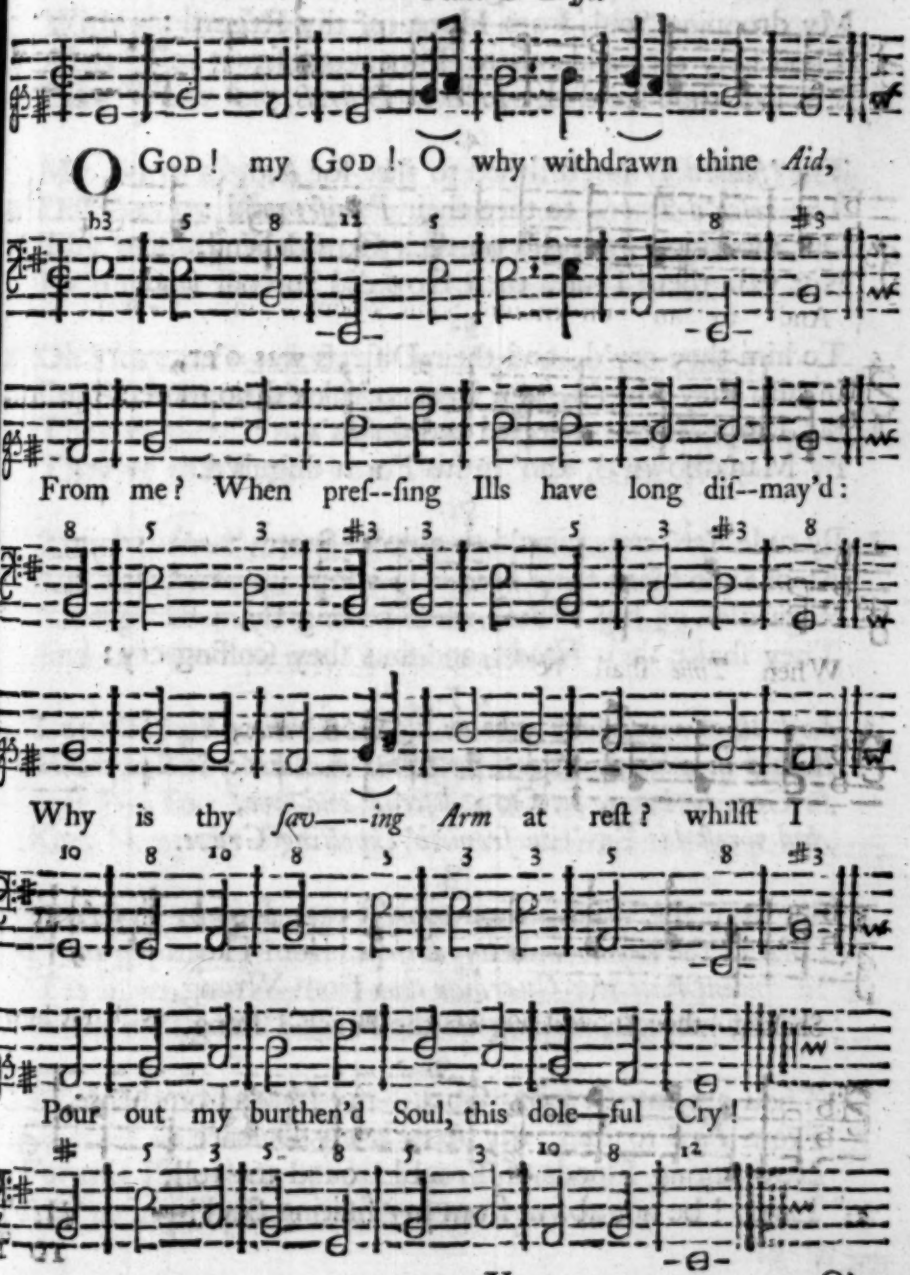

When I muſt leave this Te—ne—ment of Clay,
And to an un-known Some-where, wing a—way:
When *Time* ſhall be *E—ter——ni—ty*, and thou
Shalt go thou know'ſt not were, and live, thou know'ſt not how.

VI. *The* Sufferings *and* Victory *of* CHRIST.

Pſal. xxii.

Compoſed in *Two* Muſical *Parts.* W. T.

Tenor & Baſſo.



2.

2 O'erwhelm'd in *Fears*, I all the Day complain,
All Night I groan, but groan alaſs in vain!
No Groans by Night, nor briny Tears by Day,
Awake thy *Pity*, or my *Fears* allay.

3.

Yet ſhall not Grief, nor gloomy Fears retard
My drooping Soul, from Hopes of thy Regard:
3 Thou holy art, and antient Times confeſs,
Still haſt thou ſav'd thy *Iſr'el* in *Diſtreſs*.

4.

The *afflicted Tribes*, ſtill fled to thee for Aid,
The *reſcu'd Tribes*, to thee their *Praiſes* paid:
4 Our mourning *Sires* did on their God depend,
Not vain their Truſt, their God did Succour ſend.

5.

5 To him they cry'd, and their Diſtreſs was o'er,
In him they Hop'd, and Fears perplex'd no more:
6 But I'm a *Worm*, dejected and deſpis'd,
By Man diſown'd, tho' in his Form diſguis'd.

6.

7 By rude *Spectators* view'd to abject Scorn,
As one too mean their *Species* to adorn;
Regardleſs of my Woes, while paſſing by,
They ſhake their *Heads*, and thus they ſcoffing cry:

7.

8 *Lo! this vain Man, who on his* God *relies,*
Bath'd in a bloody Sweat, he faints and dies:
In God *he hopes, let* God *deſcend and ſave,*
And wreſt his Fav'rite *from th' expecting Grave.*

8.

9 But from the Womb thou took'ſt me, Lord, thy Arm
Ev'n in the *Womb* was my *Defence* from Harm:
10 In *Infant-ſtate* my *Guardian thou* from Wrong,
Whilſt helpleſs, hoping on the *Breaſt* I hung.

9.

Thou art my *Gracious* God,—my *Hope*'s from hence,
From *Firſt* to *Laſt*, thy Arm is my Defence:
Now raging Floods of Trouble round me roll,
11 Lord! be not abſent from my ſinking Soul!—

10.

Thy Help I crave! — No *Seraph* round thy *Throne*
Can Help ſupply, but *thou* my GOD alone:
Ah haſte! — the *Fiends* of *Hell* beſet me round,
Strong *Bulls* of *Baſhan* would my Soul confound.

11.

As *Lions* fell, they furiouſly aſſay,
With gaping Mouths, to make my Life a Prey:
Alaſs! I'm gone! — my Soul away is rent!
Like Water ſpilt, my ebbing Life is ſpent.

12.

My Bones disjoyn! — my Strength burns up! my Heart
Diſſolves by Woes! — my Spirits quite depart! —
Thy weighty Wrath, thy Dread-eternal Frown
Ev'n to the Duſt of *Death* hath preſt me down!

13.

Oh! ſave me! — ſave! — ſee *Dogs* about me cloſe!
I'm thick ſurrounded by a Hoſt of Foes!
They've pierc'd my *Hands*! — my *Feet*! now ſhout to ſee —
They've nail'd the Great *Sin-Off'ring* to the *Tree*.

14.

They've *Rack'd*, and lifted up a *Skeleton*,
And now exulting, ſtare at what they've done!
Amongſt themſelves my *Garments* they divide,
And caſt the *Lot*, my *Veſture* to decide.

15.

LORD! part not from me! — be not now away! —
Make haſte! Oh! haſte to help! my GOD! — my Stay!
Save! — ſave my Soul! — from thy eternal Wrath!
Keep! keep thy DARLING! — from the Force of Death.

16.

From wretched Sinners quickly ſet me free,
From gaping *Hell-hounds*, LORD! deliver me!
'TIS DONE, — thou'ſt heard me, in the deep Diſtreſs,
When *Hell*, and *Sinners* did my Soul oppreſs.

17.

When I was coop'd in, with the piercing Horns
Of cruel and voracious *Unicorns*:
For this I'll tell the *Wonders* of thy *Name*,
And to my *Brethren* all thy *Deeds* proclaim.

18.

In their *Aſſembly* I'll recite thy *Praiſe*,
And frame, by mine, their Hearts to grateful Lays:
23 Come ye, that fear the LORD, begin the SONG,
Ye ſacred *Seed* from holy *Iſr'el* ſprung.

19.

With humble Awe, his wondrous *Mercies* tell,
And, as his *Goodneſs*, let your *Praiſe* excell:
24 Sing, how the *ſaving*-GOD hath not diſdain'd
The 'fliction of the 'flicted who complain'd.

20.

Tell, how his Face he would not always hide,
But heard his Cry, when he, the Mourner cry'd:
25 I, in the grand *Aſſembly* of the *Saints*,
Will *ſing* his *Praiſe*, who heard my griev'd Complaints.

21.

My ſolemn Proteſtations, there I'll pay,
'Midſt thoſe who GOD adore, and GOD obey:
26 The Hungry Souls ſhall now be ſatisfy'd,
I've born their Grief, and have their Want ſupply'd.

22.

27 Thoſe reſcu'd Men, who fear JEHOVAH's *Name*,
Now ſav'd from *Hell*, his *Love* ſhall e'er proclaim:
Your Souls no more ſhall dread eternal Chains
But ever reign, where GOD *eternal* reigns.

23.

See! num'rous *Tribes* from diſtant *Nations* round,
Now hear, and now approve the joyful Sound:—
We're ſafe, all Pow'r is His— they rage no more,
But at JEHOVAH's awful *Throne* adore.

24.

The wond'ring *Earth*, receives its ſovereign LORD,
Bends at his *Throne*, — and trembles at his *Word!*
28 The *Lands* yield grateful *Homage* to his *Sway*,
Stoops to his *Laws*, and willingly obey.

25.

29 Great KING, of *Kings*! where e'er thy *Name* is known,
Earth's *Kings* ſhall caſt their *Crowns* before thy *Throne*,
And all th' inferiour Claſſes of Mankind,
Confeſs the *Sov'reign Rule* to thee aſſign'd.

26 A

26.

All *High* and *low*, now ſav'd from *Hell*, ſhall own,
That *thou* their SAVIOUR art, and *thou* alone;
Yet tho' the Rebel-World will not ſubmit,
To pay their proſtrate *Honours* at thy Feet:

27.

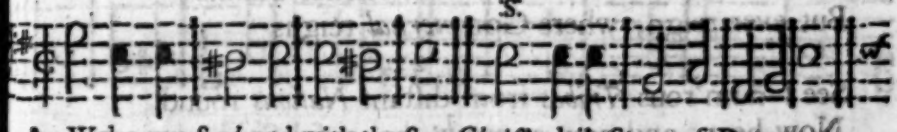
A *choſen Seed* ſhall ſoon eſpouſe thy Cauſe,
Hail *thee!* their KING—and own thy ſacred *Laws:*
Theſe for a *Generation* GOD eſteems,
The *Worthies* which his conquering SON redeems.

28.

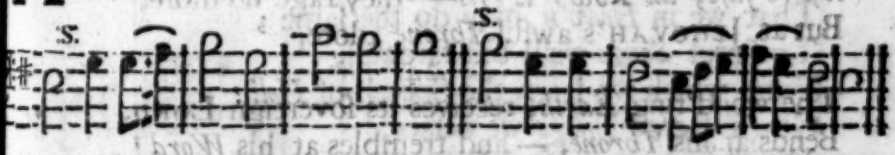
Theſe ſhall to People yet unborn proclaim
The *Works*, and *Merits* of their SAV'OUR'S *Name:*
And whilſt thy *Grace*, new *Converts* does engage,
Thy Kingdom ſhall endure, from *Age*, to *Age.*

AMEN.

VII. *A Morning* Song: *Or, a* CANON *of* Four *in* One. W. T.



AWake my *Soul*, and with the *Sun*, *Chriſt's* daily Stage of Duty run:



Riſe thou, my *Soul*, and with the ſame, Riſe thou to *Chriſt's* ev'rlaſt-ing Fame.

2.

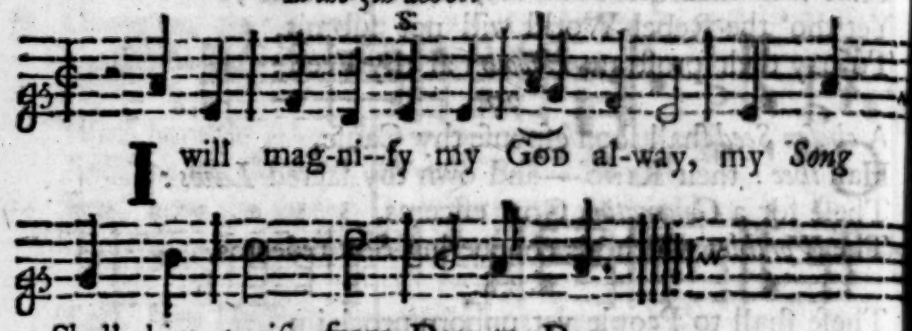
Glory to GOD, who rules the *Sky*,
Glory to him that ſits on high:
Glory be to the *ſacred Hoſt*,
Glory to *Son*, and *Holy-Ghoſt.*

HALLELUJAH.

VIII. *A* CA-

VIII. *A* CANON *of* TWO *in* ONE. W. T.

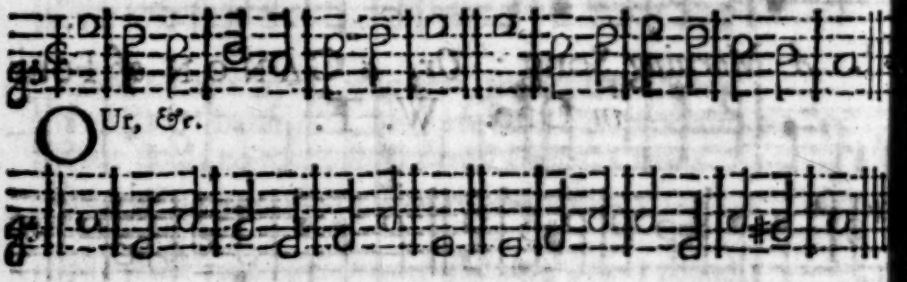
In the 5th above.



IX. *An* HYMN *againſt* Sinful Songs: *Exhorting to* Praiſe GOD.

In CANON *Recte & Retro.* W. T.

A. 2. Voc.



1.

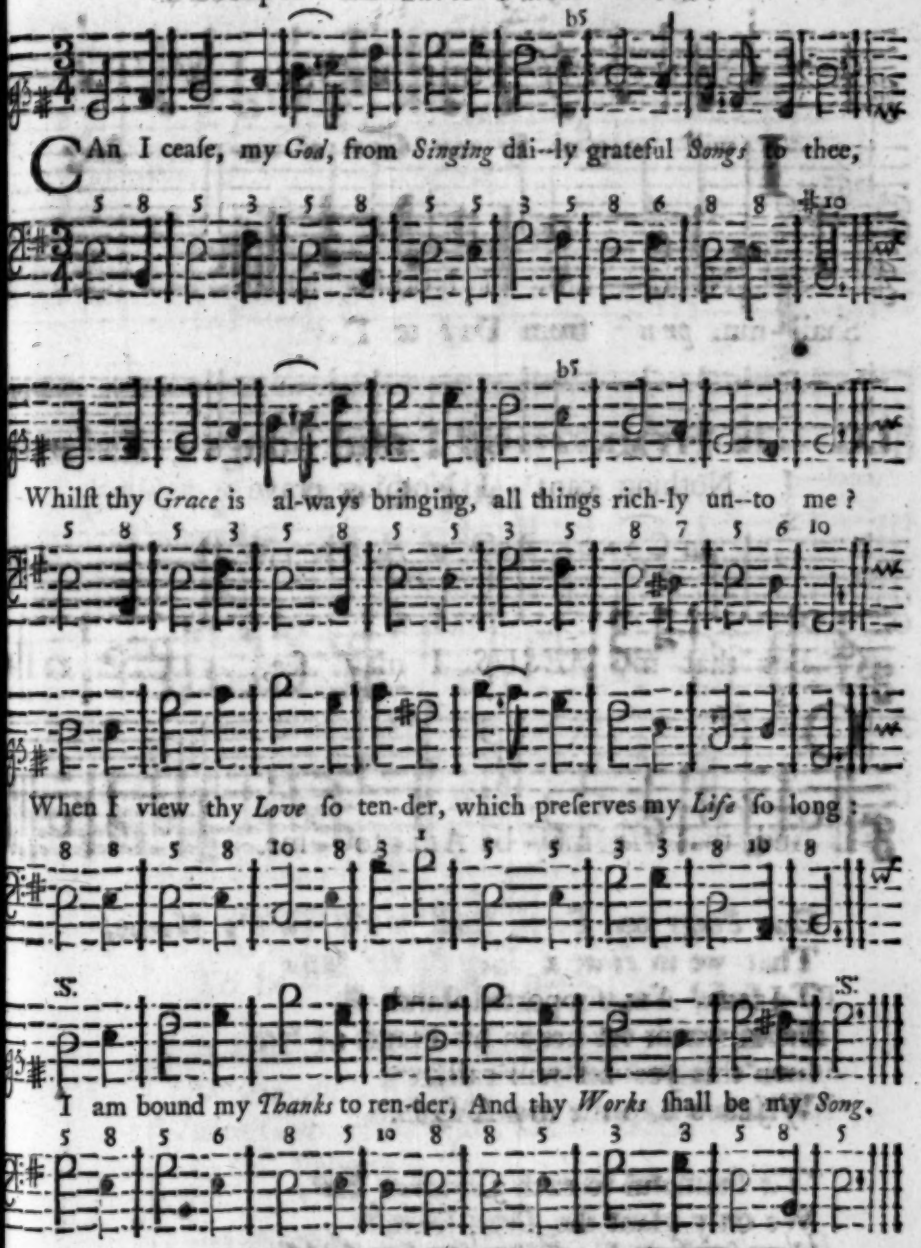
Our *Songs* on *Earth* ſhall *praiſe* God's Name,
That we in *Heav'n* may do the ſame;
To ſinful *Songs* we'll bid farewell,
From which we learn the Speech of *Hell:*
God's ſacred *Image* we deface,
Which is to us a foul Diſgrace.

2.

'Tis ſhameful to each *Chriſtian* Ear,
We only plant the *Devil* there:
God made by's *Wiſdom Soul* and *Mind*,
Himſelf to *Praiſe* to be enclin'd;
Let *him* be *prais'd* with *Voice* and *Tongue*,
He'll us reward whilſt *he's* our *Song*.
Hal-le-lu-jah, Hal-le-lu-jah, Hal-le-lu-jah, Hal-le-lu-jah.

X. *An* HYMN : *Or, A* Reſolution *to* Praiſe GOD.

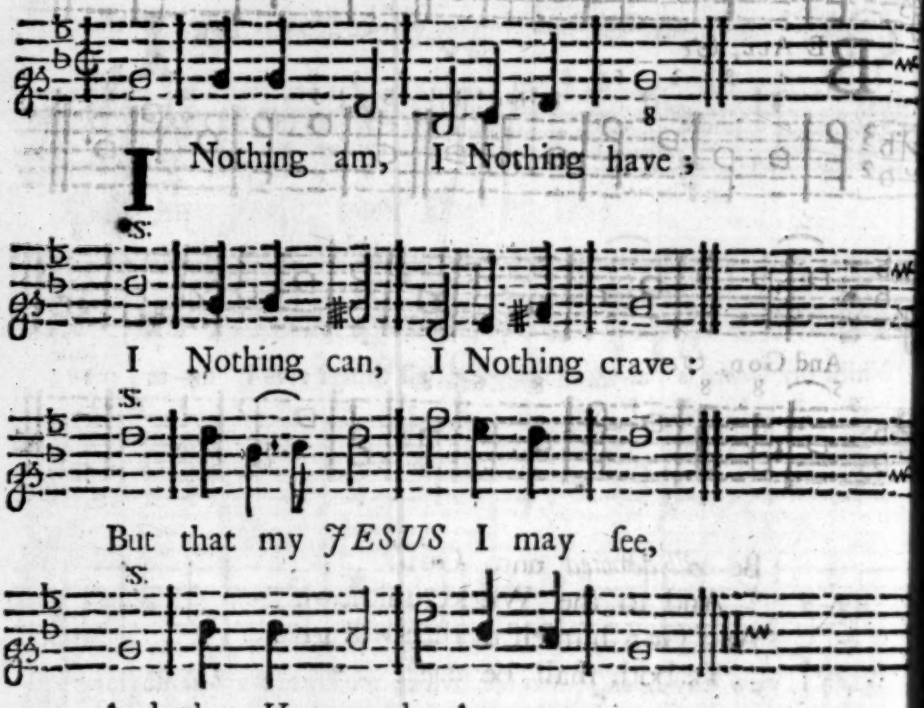
Compoſed in *Three Parts.* W. T.



JESUS for my ſake did ſuffer, —*Death* upon the curſed *Tree*;
Unto him my *Praiſe* I'll offer, for *his* Kindneſs unto me:
Praiſe to GOD, moſt high be given, and to CHRIST his only *Son*,
Praiſe on Earth, as 'tis in *Heaven*, let your *Praiſes* equal run.

XI. JESUS, *is* ALL *in* ALL.

A CANON *of* Four *in* One. W. T.



2.

By JESUS, ALL supported ſtand,
The KEYS of *All* are in his Hand:
Upon this JESUS I will call,
My JESUS is to me my A L L.

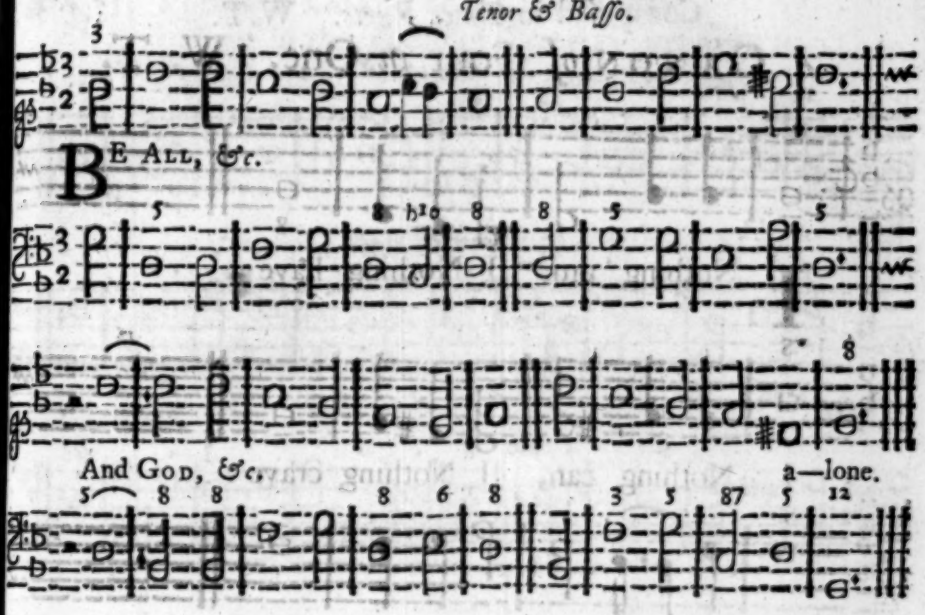
3.

Hal—le—lu—jah, Hal—le—lu—jah.
Hal—le—lu—jah, Hal—le—lu—jah.
Hal—le—lu—jah, Hal—le—lu—jah.
Hal—le—lu—jah, Hal—le—lu—jah.

XII. *An* HYMN: *On* Devotion, *and* Solitude.

Compoſed in *Two Parts.* W. T.

Tenor & Baſſo.



1.

Be *All devoted* unto GOD,
And to the World unknown;
And GOD himſelf to thee will give;
Ye both ſhall be *alone.*

2,

Bleſt *Solitude!* bleſt *Company!*
To be with GOD *alone!*
O who would not the *World* forſake?
To be with CHRIST made *one.*

3.

Bleſt *Solitude!* where *Two* are *One*
Where *All* are *Unity!*
Where GOD is *All* and Man is nought!
O full Felicity!

4.

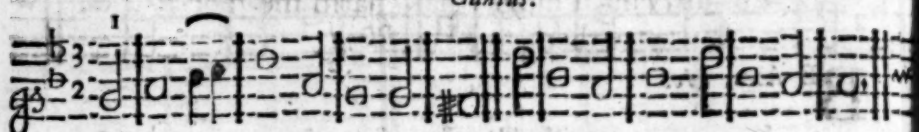
Thou *Heaven* art to me on *Earth,*
GOD's Kingdom here below:
Thou art my fruitful *Paradice,*
In which the *Graces* grow.

To Father, Son, *&c.*

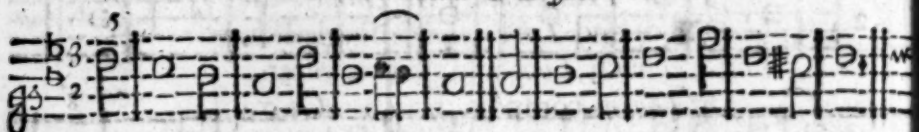
XIII. ALL *for* CHRIST's Croſs.

Compoſed in *Three Parts.* W.T.

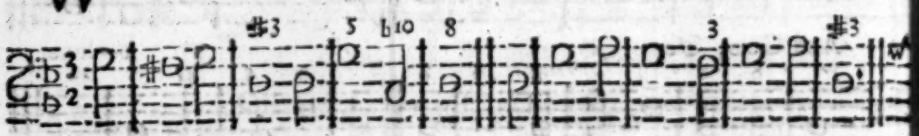
Cantus.

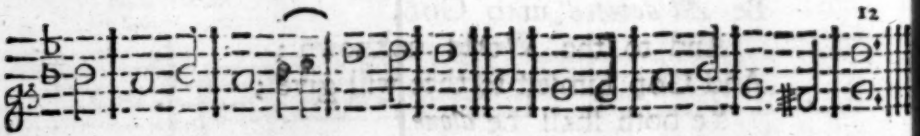


Tenor & Baſſo.

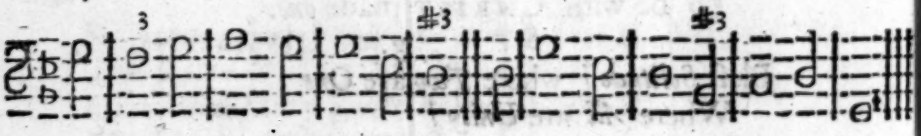


WHen I, &c.





My richeſt, &c.



1.

When I ſurvey that wondrous *Croſs*,
Whereon the PRINCE of Glory dy'd:
My richeſt *Gain* I count but *Droſs*,
And pour *Contempt* on all my *Pride.*

2. For;

2.

Forbid it LORD, that I ſhould boaſt,
Save in the *Death* of CHRIST, my GOD:
For all vain Things that charm me moſt,
I ſacrifice them to HIS *Blood*.

3.

See! from HIS *Head*, HIS *Hands*, and *Feet*,
Sorrow and *Love*, flow mingled down:
Did e'er ſuch *Love* and *Sorrow* meet?
Or *Thorns* compoſe ſo rich a CROWN.

4.

HIS dying *Crimſon*, like a *Robe*,
Spreads o'er HIS BODY on the *Tree*:
Then am I dead to all the Globe,
And all the Globe is dead to me.

5.

Was the whole Frame of *Nature* mine,
'Twould be a Preſent far too ſmall:
LOVE ſo amazing, ſo *Divine!*
Demands my SOUL, my *Life*, and ALL.

XIV. CHRIST's *Holy* Invitation.

To the foregoing Tune.

1.

THAT diſmal *Night*, when our dear LORD,
Into the *Garden* did retreat:
To vent his *Grief*, in *Groans* and *Cries*,
In *Tears*, and in a *bloody Sweat*.

2. That

2.

That ne'er to be forgotten Night,
When our *Redeemer* was betray'd;
Before his Suff'rings, *Bread* he took,
Gave *Thanks* to God, brake it, and ſaid:

3.

Take, Eat, *this is my* Body *broke*,
For you upon the curſed Tree:
Perform this Ord'nance, as I *do*,
And when ye do't, remember Me.

4.

He took the *Cup*, being fill'd with *Wine*,
Bleſs'd it, and to's *Diſciples* ſaid;
'Tis the New Teſt'ment in my Blood,
For you, and many others ſhed.

5.

All you, my Friends, muſt drink *of it*,
Your Sins Remiſſion *here you ſee:*
Perform this Ord'nance as I do,
And when you do't remember Me.

6.

O Lord, we will remember *thee*,
And thy Love, more than fragrant *Wine:*
How can we e'er thy *Croſs* forget?
Which made *Thee* ours, and us made thine.

7.

Our *Right-hands* firſt ſhall loſe their *Art*,
Our *Tongues* forget to ſpeak, or move:
Before we will forget thy *Wounds*,
Or everlaſting *Marks* of Love.

8.

We'll thus commemorate thy *Death*,
'Till thou appear'ſt on *Earth* again:
Then Glorious Lord, remember *us*,
Make haſte, to take thy Pow'r, and reign.

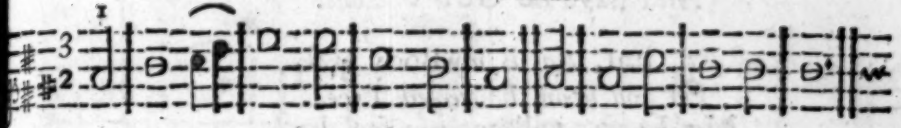
Amen.

XV. The

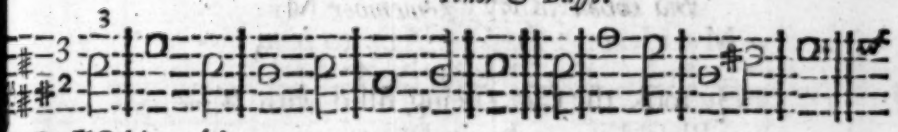
XV. *The* Divine Reſolution.

Compoſed in *Three Parts.* W. T.

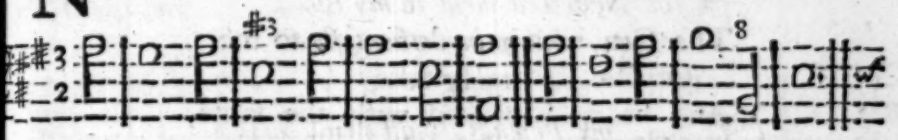
Cantus.

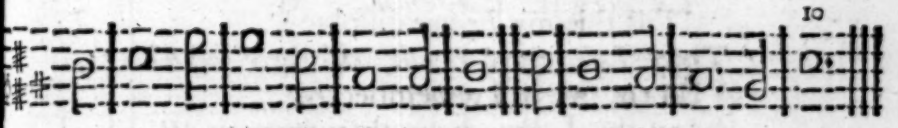


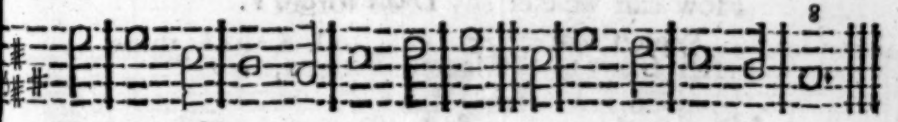
Tenor & Baſſo.



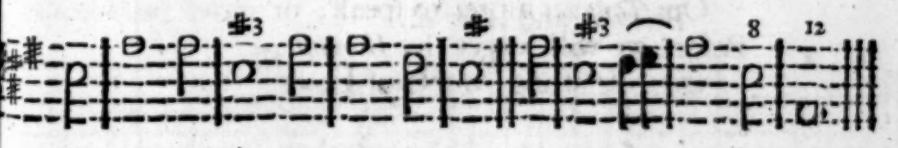
NOthing, *&c.*







My Jesus, *&c.*



1.

Nothing but Jesus will I love,
I nothing elſe deſire
My Jesus is my All in *All*,
He ſets my Heart on Fire.

2.

In JESUS I will always truſt,
And cleave to him *alone*;
For *Him* I'll leave all Things below,
And have no GOD but *one*.

3.

My JESUS will not me forſake,
No *Idols* I'll ſet up:
My Heart it ſhall be ALL to *him*,
From *him* I'll take the CUP.

4.

The CUP which *he* doth give to me,
Of *him* I'll freely take:
And be well pleaſed with the ſame,
HIS *Will*, my *Will* I'll make.

5.

My JESUS ſhall my *Leader* be,
'Till this my *Frame* diſſolve:
Thro' *Life*, thro' *Death*, and thro' *all Things*,
HIM follow I *reſolve*.

DOXOLOGY.

All *Glory* to the ſacred THREE,
One Ever-living LORD:
As at the *firſt*, ſtill may HE be
Beloved, and *Ador'd*.

AMEN.

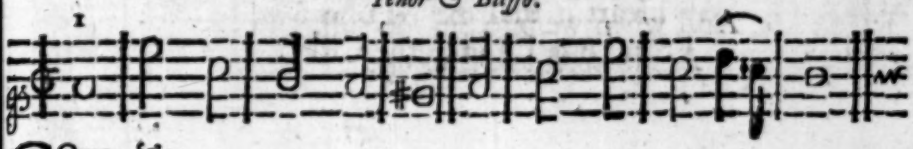
XVI. A

XVI. *An* HYMN, *To the* HOLY GHOST: *Proper for* Whitſunday

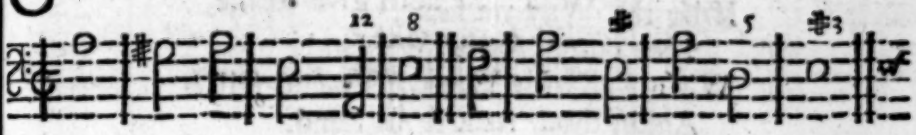
Compoſed in *Three Parts.* W. T.

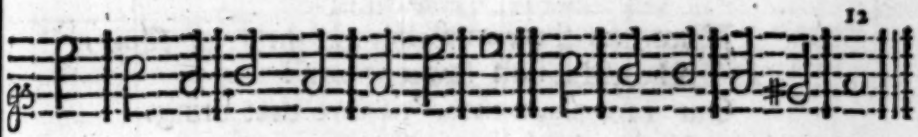
Medius.

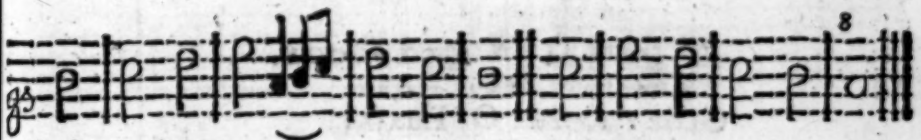
Tenor & Baſſo.



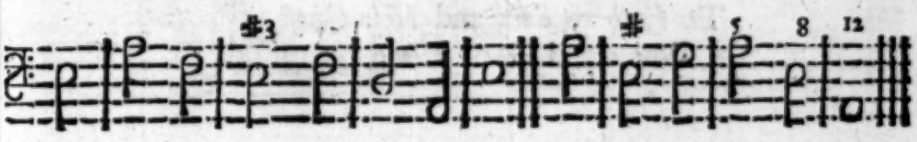
COme, *&c.*







Come thou, *&c.*



1.

Come, mild and *holy* DOVE,
Deſcend upon our Breaſt:
Come *thou* in us; make us in *thee*
For evermore to reſt.

2.

Come, and ſpread ov'r our Souls
  Thy All-comforting *Wing:*
That in its Shadow we may ſit,
  And *Praiſes* to *thee* SING.

3.

When we are ſliding back,
  Thou doſt our Danger ſtop:
And when we into Sin do fall,
  Again *thou* tak'ſt us up.

4.

If by the Way we faint,
  Thou putteſt forth thy Hand:
When e'er with Weakneſs we do fall,
  Again thou mak'ſt us ſtand.

5.

If not, we there muſt lie,
  And ſtill ſink lower down:
Our HOPE's in thee, 'tis thee that brings
  Us to the *heavenly* CROWN.

DOXOLOGY.

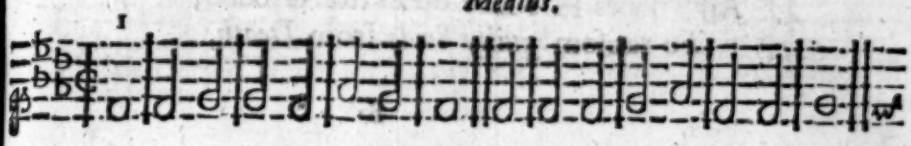
GLORY to *thee*, O LORD,
  One cœternal *Three:*
To *Father*, *Son*, and *Holy-Ghoſt*,
  One equal GLORY be.

XVII. A

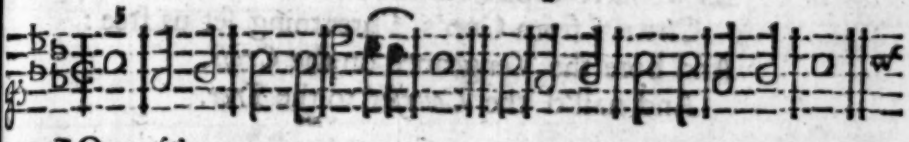
XVII. CHRIST's *Dying* LOVE.

On *Good-Fryday*. Compoſed in *Three Parts*. W. T.

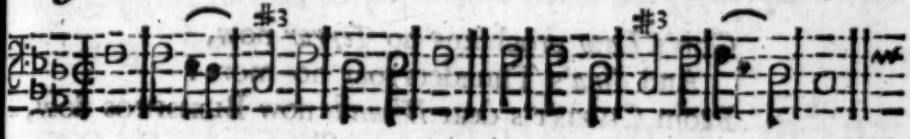
Medius.

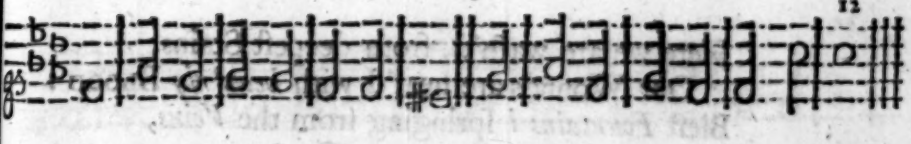


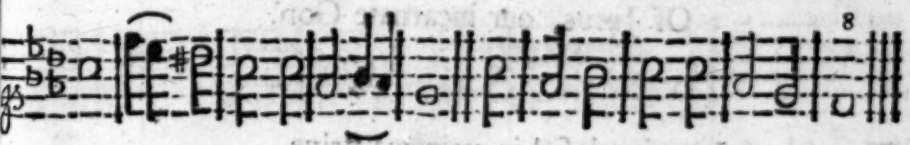
Tenor & Baſſo.

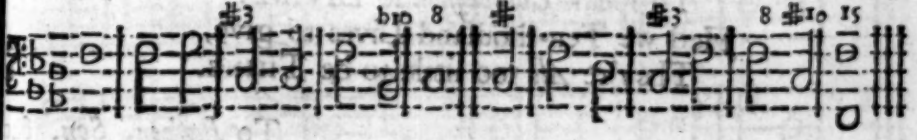


JOyn, *&c.*









1.

Joyn *Spirits*, to adore the LAMB,
Oh! that our feeble *Lips* could move;
In *Strains immortal* as HIS *Name*,
And *melting* as HIS *Dying Love*.

2.

Was ever equal *Pity* found?
The PRINCE of *Heav'n* reſigns HIS Breath:
And pours HIS *Life* upon the Ground,
To ranſom *guilty Souls* from *Death.*

3.

As we have broke our MAKER's *Laws,*
CHRIST from GOD's Threatning ſet us free:
And bore the Vengeance on the *Croſs,*
And nail'd the *Courſes* to the *Tree.*

4.

GOD's *Law* proclaims no *Terror* now,
And *Sina*'s Thunders roar no more:
From CHRIST's dear *Wounds* now BLESSINGS flow,
A Sea of *Joy!* without a Shore.

5.

Here we are waſh'd, from deepeſt Stains,
Our Wounds are heal'd with *heav'nly* BLOOD:
Bleſt *Fountains!* ſpringing from the *Veins,*
Of JESUS, our incarnate GOD.

6.

In vain alaſs! in vain we ſtrive,
To ſpeak *Compaſſion* ſo DIVINE:
Had we Ten-thouſand Lives to give,
They're *All* too little to be THINE.

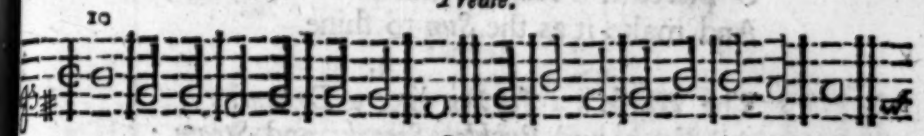
To *Father, Son,* &c

XVIII. *A*

XVIII. *The* Transformation.

Composed in *Four Parts.* W. T.

Treble.



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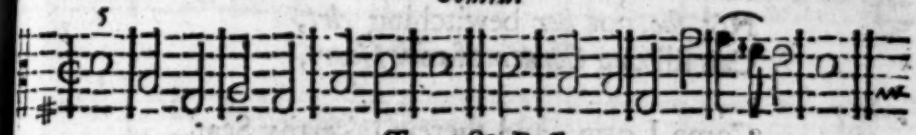
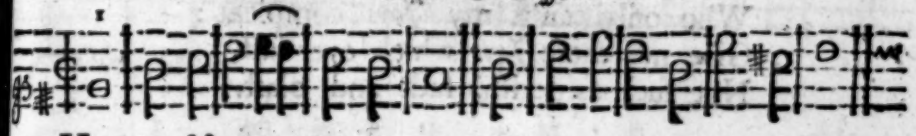
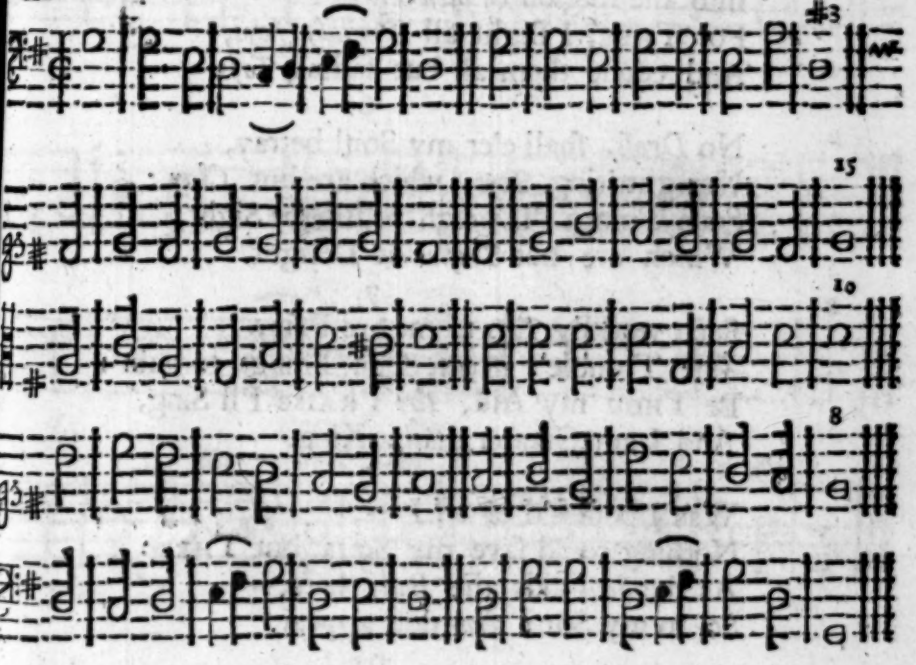


Tenor & Basso.



CHange, *&c.*



1.

Change me it ev'ry Part, O *Dove!*
Thou *Breathing* of eternal Love!
With living *Streams* me overflow,
That I a *heav'nly Plant* may grow.

O visit

2.

O viſit this Dark-houſe of Clay,
Bright Source! and turn my Night to Day:
O pierce this Lump with *Beams* DIVINE,
And make it as the *Sun* to ſhine.

3.

The *World*'s a *Toy*, or like a *Dream*,
All *Froth*, and *Bubble*, *Smoak*, and *Steam*:
Not *ſhe*, nor *her* bewitching *Art*,
Can fill one *Corner* of my *Heart*,

4.

Come LORD, and therein take thy Seat,
Who only can'ſt my *Joys* compleat:
Give me thoſe *Joys* which ever laſt,
Not ſuch as periſh, fade and blaſt.

5.

From earthly Things, I take my Flight,
Into the Region of *bleſt* LIGHT:
For THEE, I ſlight all *Worldly Joys*,
And count them all but fading *Toys*.

6.

No *Droſs*, ſhall e'er my Soul betray,
Nor glitt'ring *Toys*, which are but *Clay*:
Such Things I'll weigh within *thy* Sight,
Which are but *Triſles* of Delight.

7.

Such worldly *Toys* to me are Pain,
The Trouble's great, ſuch Things to gain:
Be THOU my Aid, *thy* PRAISE I'll Sing,
And I am Greater than a King.

8.

Was I poſſeſs'd of *all* I ſee,
Nothing could ſave my SOUL, but THEE:
As the *Soul* aids the *Body* here,
So to my SOUL *thou* doſt appear.

9.

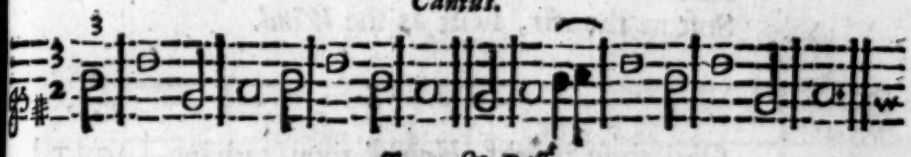
Thy *Beams* of LOVE upon me dart,
And ſtamp thy *Law* upon my Heart:
Let all my *Thoughts* and *Deeds* be THINE,
Thy Will, my Will; and *Thine* be mine.

XIX. *The*

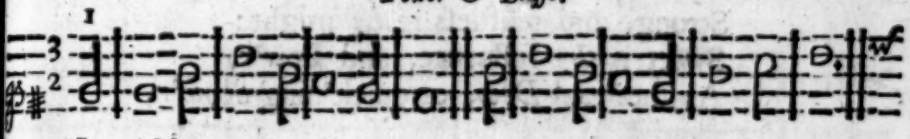
XIX. *The* Divine Requeſt.

Compoſed in *Three Parts.* W. T.

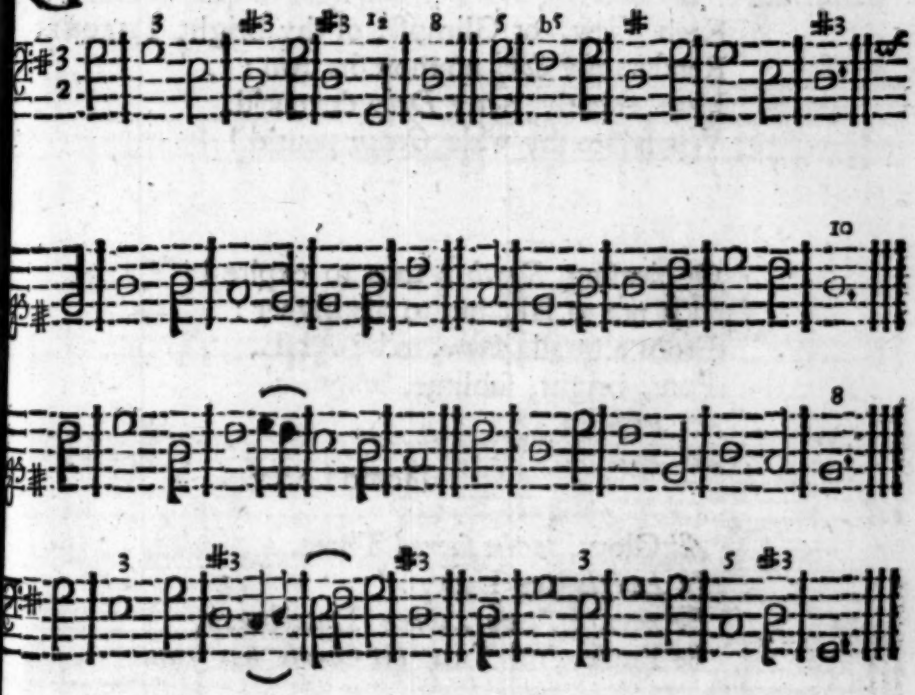
Cantus.



Tenor & Baſſo.



GIve, *&c.*



I.

Give me thy Love, I ask no more,
Thy Love is that which I adore:
Inflame me with thy heav'nly *Fire*,
The *Source* of chaſte *Divine* Deſire

2.

Thy LOVE is that cæleſtial *Wine*,
That warms and makes the SOUL *divine*;
And makes the hard contracted mind
Soft as the *Air*, ſwift as the *Wind*.

3.

Oh! thou bright *Flame!* thou radiant LIGHT!
Strong, and reſiſtleſs is *thy* might:
Sweet is *thy* Influence, and Pow'r,
As the cool *Dew*, or quick'ning *Show'r*.

4.

Each View, or Glimpſe, of thy bright THRONE,
Renders my *Soul* no more its own:
How ſweetly is my *Drop* devour'd,
When into thy wide *Ocean* pour'd!

5.

O pleaſing *Death!* thus to expire!
'Tis not to fall, but to riſe higher:
From a ſmall *Atome*, to be ALL,
Pure, bright, ſublime, *Angelical*.

DOXOLOGY.

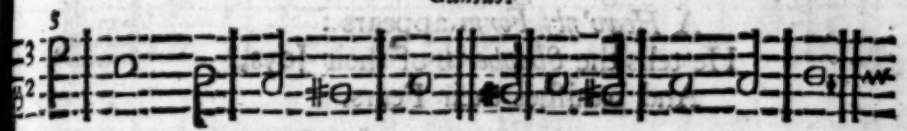
All Glory, *to the ſacred* Three,
In Everlaſting Unity:
Be now, as 'twas, when Date *begun*,
Be Praiſe, *'till* Time *his Courſe has run*.

XX. *An* HYMN: *On* CHRIST's Nativity.

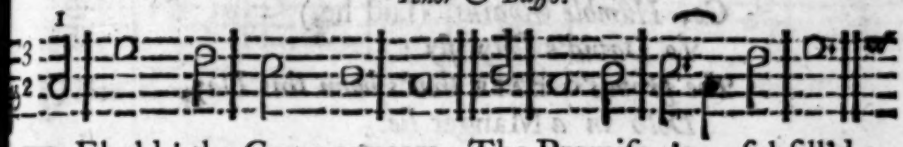
Luke i. 30, *&c.* Luke ii. 10, *&c.*

Compoſed in *Three Parts.* W. T.

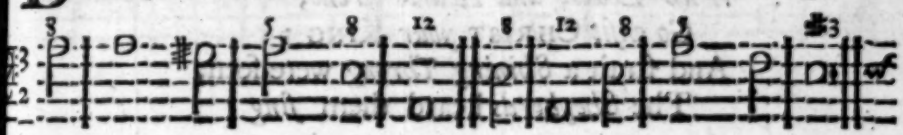
Cantus.

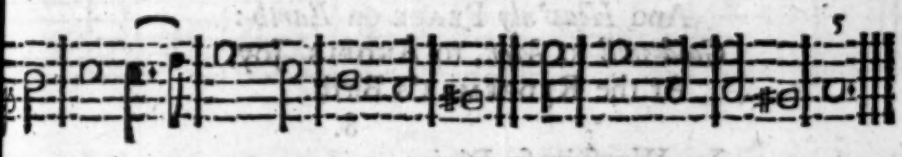


Tenor & Baſſo.

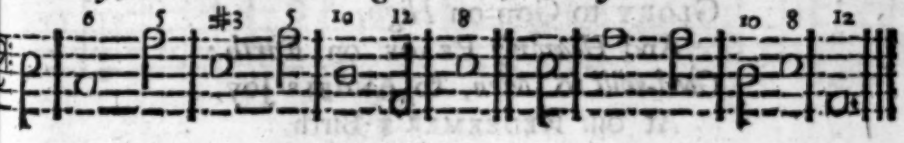


BEhold! the *Grace* appears; The Promiſe is ful-fill'd:





Ma-ry, the wondrous *Virgin* bears, And JE--SUS is the Child.



2.

The LORD, the *Higheſt* GOD,
Calls *him* his *Only* Son:
He bids *him* rule the *Land* abroad,
And gives HIM *David's* Town.

3.

O'er *Jacob* He ſhall reign,
With a peculiar Sway:
The *Nations* ſhall His *Grace* obtain,
Which never ſhall decay.

4.

To bring the glorious *News*,
A *Heav'nly Form* appears:
He tells the *Shepherds* of their Joys,
And baniſhes their Fears.

5.

Go, Humble Swains, (ſaid he,)
To David's City fly:
The promis'd Babe *that's born this Day,*
Doth in a Manger *lie.*

6.

With Looks, and Hearts ſerene,
Go viſit Christ *your* King;
And ſtrait a *Shining Throng* were ſeen,
The *Shepherds* heard them *ſing:*

7.

Glory to God on *High*,
And *Heav'nly* Peace on *Earth*:
Good-will to *Men*, to Angels Joy,
At the Redeemer's Birth.

8.

In Worſhip ſo *Divine*,
Let Saints employ their Tongues:
With the cæleſtial Host we'll joyn,
And loud repeat *their* Songs.

9.

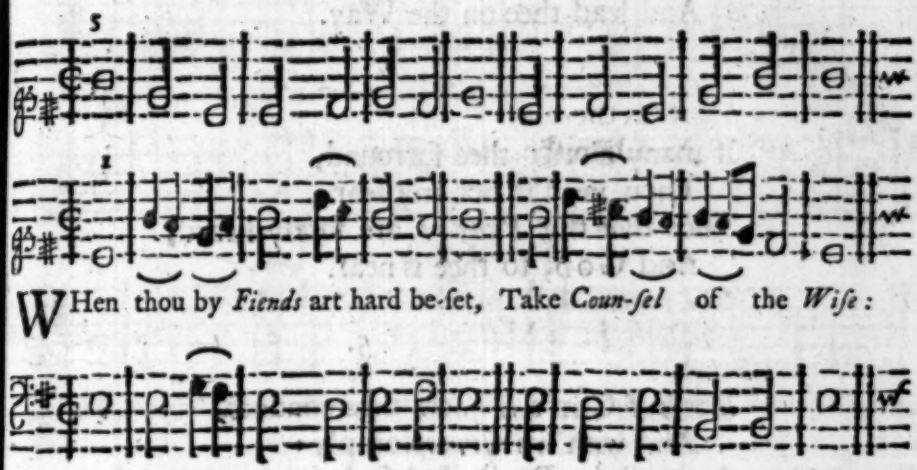
Glory to God on *High*,
And *Heav'nly* Peace on *Earth*:
Good-will to *Men*, to Angels Joy,
At our Redeemer's Birth.

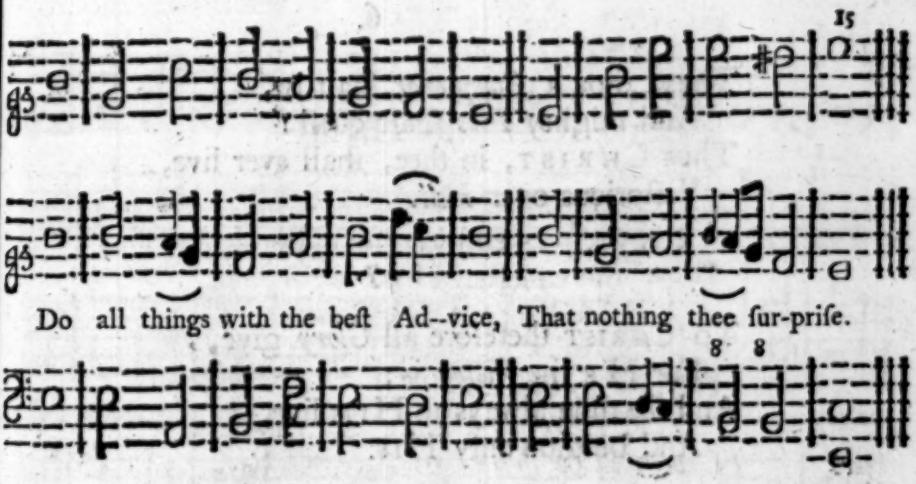
Doxology.

Hal—le, Hal—le—lu—jah,
Hal—le, Hal—le—lu—jah:
Hal—le—lu—jah, Hal—le—lu—jah,
Hal—le, Hal—le—lu—jah.

XXI. *Againſt* Temptation.

Compoſed in *Three Parts.* W. T.





2.

With thine own heart do not conſult,
Leſt it ſhould thee deceive:
If thine own *Counſellor* thou art,
Thou *Folly* ſhalt conceive.

3.

When thou therefore ſhalt *tempted* be,
For *Grace* and *Wiſdom* pray:
And *Grace* and *Wiſdom* ſhall thee meet,
And lead thee on the Way.

4.

If many *Devils* thee ſurround,
Thou need'ſt not any fear:
Since that thy *Pray'rs* are ſurely heard,
And GOD, to thee is near.

5.

Let but GOD's *Wiſdom* thee conduct,
And with his *Grace* comply:
And all the *Devils* thee ſhalt fear,
And ſtraightway from thee fly.

6.

Thus, thou a *Conqueror* ſhalt be,
And mighty *Foes* ſhalt quell:
Thus CHRIST, in thee, ſhall ever live,
Victorious over *Hell*.

7.

To CHRIST therefore all *Glory* give,
For HE the *Victor* is:
And ſee thou always to HIM live,
And be thou only HIS.

DOXOLOGY.

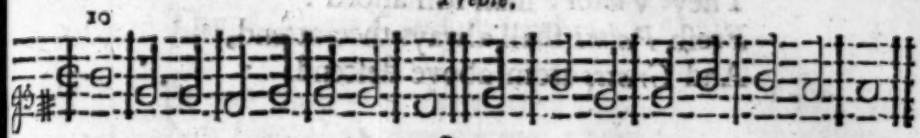
Honour to Thee, *Almighty* Three,
And everlaſting One:
All Glory *to the* Father *be*,
The Spirit, *and the* Son.

XXII. *The*

XXII: *The True* Chriſtian Armour.

Compoſed in *Four Parts.* W. T.

Treble.



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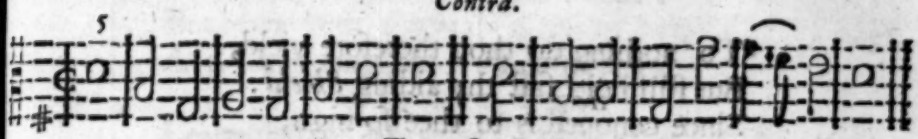
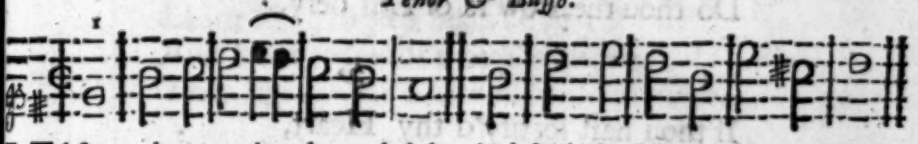
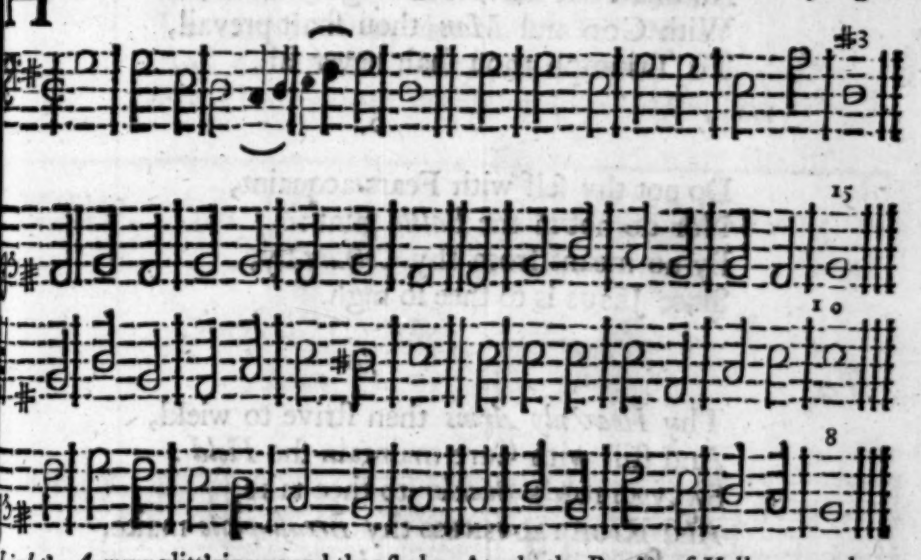


Tenor & Baſſo.



HAſte, and put on thy *Armour* bright, And *ſhield* thy ſelf with *heav'nly* Light:



Light's Armour glitt'ring round thee ſhake, At wh. the Pow'rs of *Hell* may quake.

2.

The SPIRITS *Sword*, bind on thy Thigh,
Faſt girded with GOD's *Name* moſt high:
GOD's *Name* thy *Word* and SHIELD ſhall be,
From which the Frighted *Dæmons* flee.

3. GOD's

3.

God's *Name*, and *Word*, ſhall be thy *Sword*,
They Victory ſhall ſtill afford:
Freſh *Palms* ſhall always thee attend,
And *Graces* from above deſcend.

4.

To nothing do thou therefore yield,
But ſtill hold faſt thy aiding *Shield:*
Since conqueſt is to thee ſo nigh,
Do thou the Pow'rs of *Hell* defy.

5.

If thou haſt fortify'd thy Heart,
And haſt but Love's Almighly *Dart*;
With God and *Man* thou ſhalt prevail,
To Triumph thou ſhalt never fail.

6.

Do not thy ſelf with Fears acquaint,
Nor do not in the *Battle* faint:
By no means from thy *Colours* fly,
Since Jesus is to thee ſo nigh.

7.

Thy *Heav'nly Arms* then ſtrive to wield,
And ſtill with Care maintain the *Field:*
Salvation's *Buckler* to thee take,
And Righteousness thy *Breaſt-plate* make.

8.

If *Men*, or *Devils* thee aſſail,
Let Justice be thy *Coat of Mail*;
And let alſo thy Loyns brave Youth!
Be ever *girt about with* Truth.

9. Th

9.

Then ſhalt thou hold the glorious *Fight*,
Since thou canſt ſay, GOD IS MY RIGHT:
Thou know'ſt thy *Foe* is not aſleep,
Thy *Military Vow* ſure keep.

10.

By no means do not wander out,
Nor from thy *Armour* gad about:
But learn with CHRIST alone to *ſtay*,
And learn with HIM alone to *pray*.

11.

Learn thou to *work* with HIM, thy LORD,
Learn fully to *obey* his WORD:
And learn from all things to retire,
That HIS ſweet *Grace* may thee inſpire.

12.

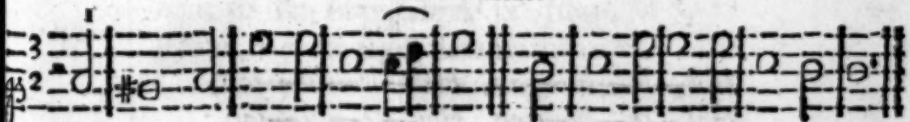
Make haſte, and throw not Time away,
Let nothing ſlip, *work while 'tis Day*:
And thou ſhalt *Armies* put to flight,
For *Darkneſs* can't withſtand the *Light*, &c.

XXIII. *An* HYMN: *For either* Morning *or* Evening.

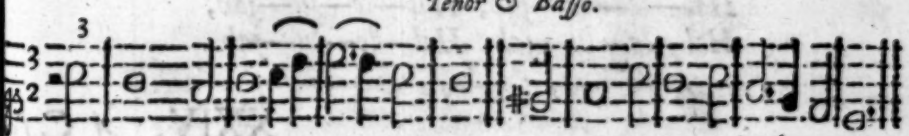
Compoſed in *Three Parts*. W. T.

Lam. iii. 23. Iſa. xiv. 7.

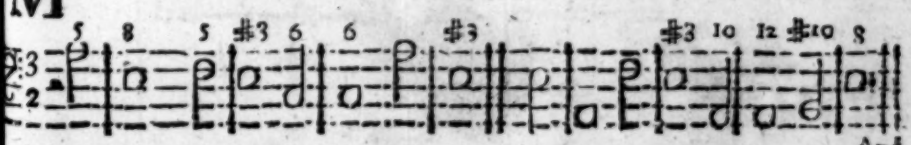
Cantus.



Tenor & Baſſo.

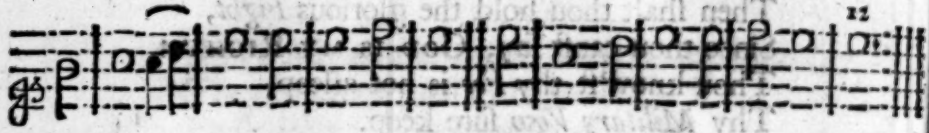


MY GOD, how endleſs is thy *Love?* Thy *Gifts* are ev'ry *E--ven-ing* new:

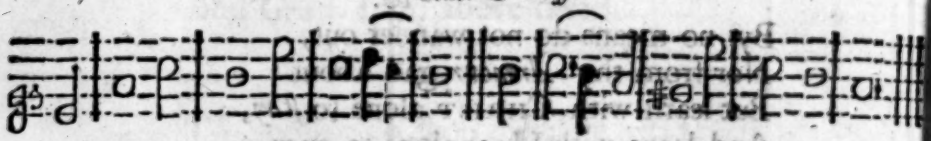


And

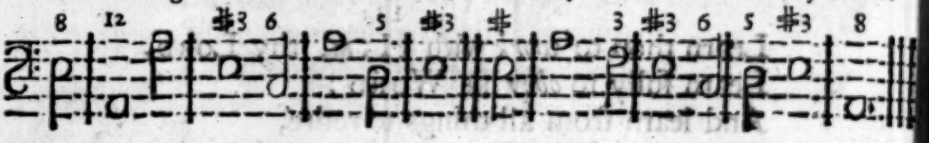
Cantus.



Tenor & Basso.



And *Morning* Mercies from a-bove, Gent—ly dif—til like ear--ly *Dew.*



2.

Thou ſpread'ſt the Curtains of the *Night*,
Great *Guardian* of my ſleeping Hours!
Thy Sov'reign WORD reſtores the Light,
And quickens all my drowzy Pow'rs.

3.

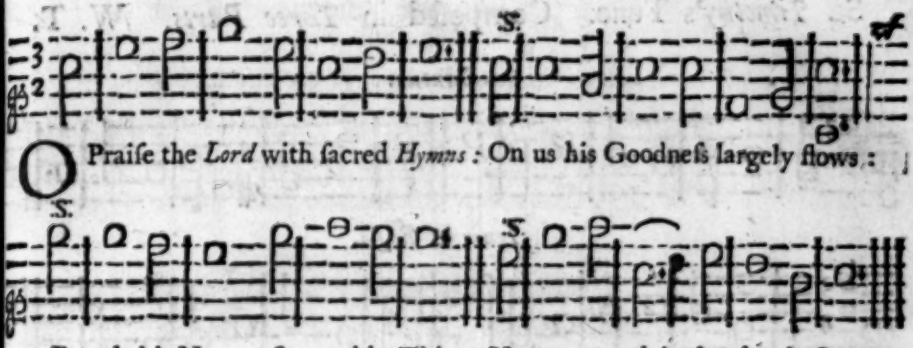
I yield my Pow'rs to *thy* Command,
To thee I conſecrate my *Days:*
Perpetual *Bleſſings* from thine Hand,
Demands perpetual *Songs* of PRAISE.

4.

Hal—le—lu—jah, Hal—le—lu—jah,
Hal—le—lu—jah, Hal—le—lu—jah:
Hal—le—lu—jah, Hal—le—lu—jah,
Hal—le—lu—jah, Hal—le—lu—jah.

XXIV. *A* CA

XXIV. *A* CANON, *of* Four *in* One. W. T.



2.

That we may lead our Lives ſo pure
As to enjoy the heav'nly *Grace*:
And after Death we may be ſure
With GOD to have a reſting Place.

3.

Be *Glory*, *Praiſe*, and Worſhip done,
To GOD the *Father*, and the *Son*:
And to the *Holy Ghoſt*, on high,
From Age to Age, Eternally.

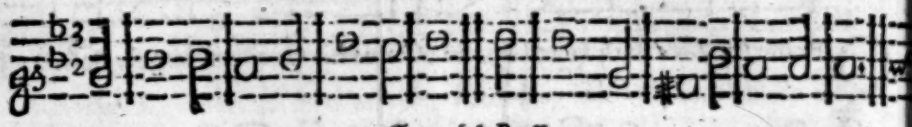
4.

Hal—le—lu—jah, Hal—le—lu—jah.
Hal—le—lu—jah, Hal—le—lu—jah.
Hal—le—lu—jah, Hal—le—lu—jah.
Hal—le—lu—jah, Hal—le—lu—jah.

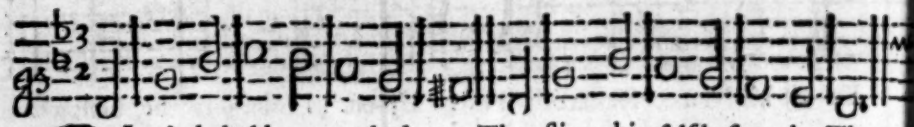
XXV. *An* Evening Hymn.

St. *Timothy*'s Tune. Compoſed in *Three Parts*. W. T.

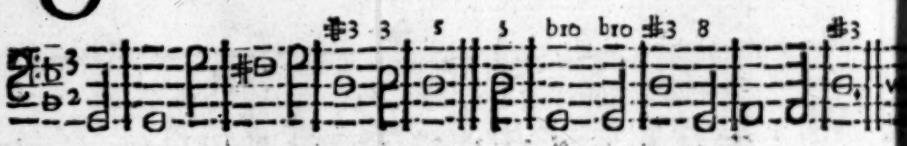
Cantus.

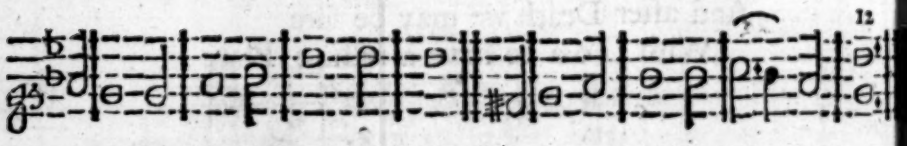


Tenor & Baſſo.

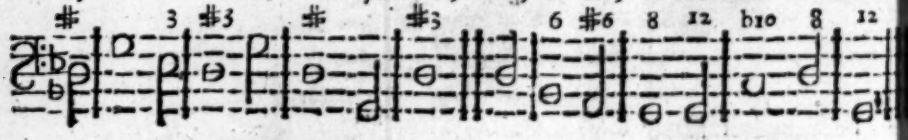


O *Lord*, behold a wretched one, That flings himſelf before thy Throne





My Practice ſin-ful, and by birth, Yea, vi--ler, vi--ler than the Earth.



2.

O Let thy Chriſt my Sav'our be,
To ſave from Sin, and Miſery:
My Soul beneath thy Feet I lay,
Entreating Pardon for this Day.

3. Enci

3.

Encircle me within thine Arms,
My *Body* to defend from harms:
Preſerve my wand'ring *Soul* from Sin,
Both going out, and coming in.

4.

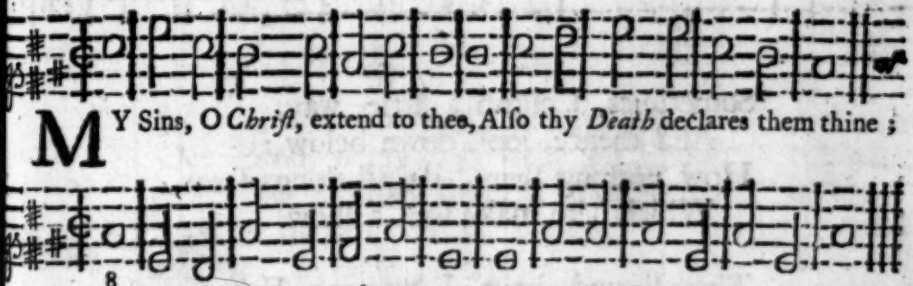
Keep far from me a careleſs Heart,
From which my *Sav'our* would depart:
O Bleſs and proſper all my Ways
That they may iſſue in thy *Praiſe*.

DOXOLOGY.

Be *Glory*, *Praiſe*, and Honour done,
To GOD the *Father*, and the *Son*,
And to the *Holy Ghoſt* on high,
From Age to Age Eternally.

XXVI. CHRIST's *Power, and Love to Man.*

In CANON *Recte & Retro.* W. T.



MY Sins, O *Chriſt*, extend to thee, Alſo thy *Death* declares them thine;

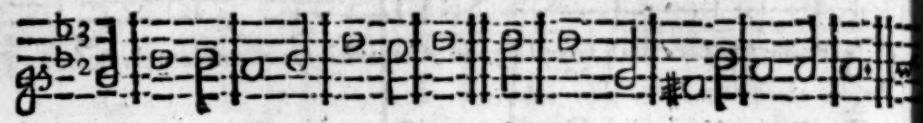
Thy *Righteouſneſs* extends to me, Its precious *Be--ne--fits* are mine.

Thy *Death* hath ſet me free from *Hell*,
And makes my crimeful Sins forgiv'n;
Thy *Righteouſneſs* makes me to dwell
Eternally with thee in *Heav'n*:
Let me O *Chriſt*, belong to *thee*
Since thou gav'ſt *Life*, and ALL for *me*.

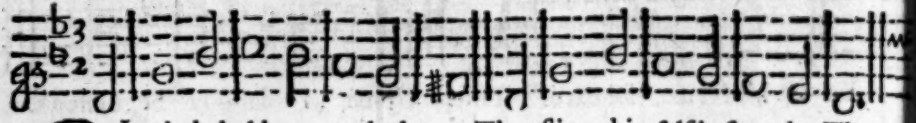
XXV. *An* Evening Hymn.

St. *Timothy*'s Tune. Compoſed in *Three Parts.* W. T.

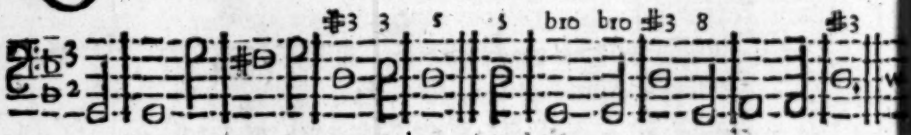
Cantus.

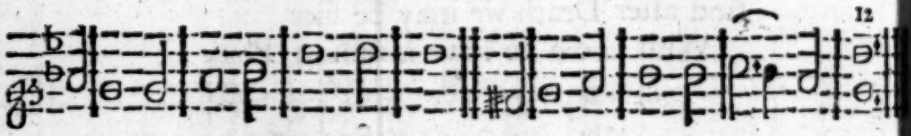


Tenor & Baſſo.

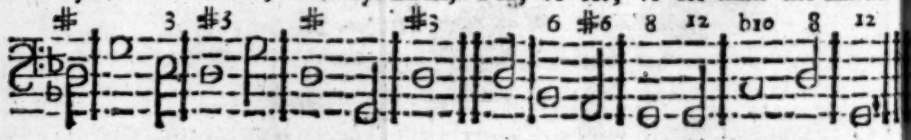


O *Lord,* behold a wretched one, That flings himſelf before thy Throne





My Practice ſin-ful, and by birth, Yea, vi--ler, vi--ler than the Earth.



2.

O Let thy Chriſt my Sav'our be,
To ſave from Sin, and Miſery:
My Soul beneath thy Feet I lay,
Entreating Pardon for this Day.

3. Encir

3.

Encircle me within thine Arms,
My *Body* to defend from harms:
Preſerve my wand'ring *Soul* from Sin,
Both going out, and coming in.

4.

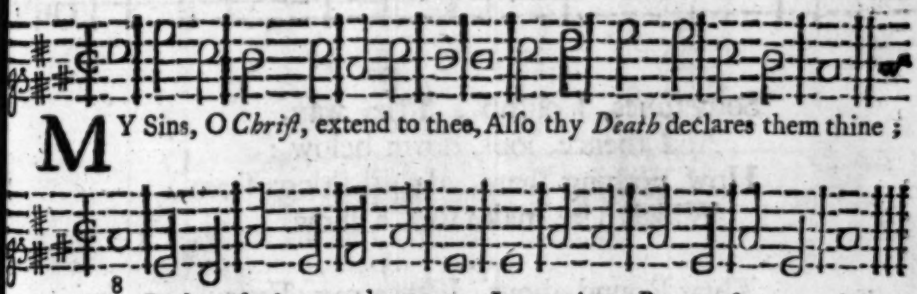
Keep far from me a careleſs Heart,
From which my *Sav'our* would depart:
O Bleſs and proſper all my Ways
That they may iſſue in thy *Praiſe.*

DOXOLOGY.

Be *Glory*, *Praiſe*, and Honour done,
To GOD the *Father*, and the *Son*,
And to the *Holy Ghoſt* on high,
From Age to Age Eternally.

XXVI. CHRIST's *Power, and Love to Man.*

In CANON *Recte & Retro.* W. T.

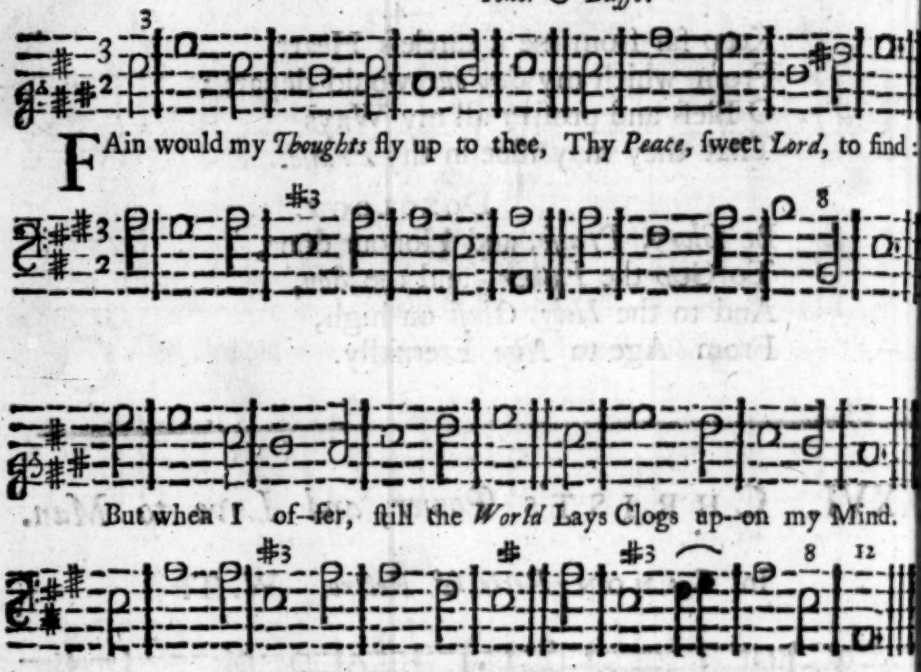


Thy *Death* hath ſet me free from *Hell*,
And makes my crimeful Sins forgiv'n;
Thy *Righteouſneſs* makes me to dwell
Eternally with thee in *Heav'n*:
Let me O *Chriſt*, belong to *thee*
Since thou gav'ſt *Life*, and ALL for *me.*

XXVII. *The* Longing Soul's Deſire.

Compoſed in *Two Parts.* W. T.

Tenor & Baſſo.



2.

Sometimes, I climb a little way,
And thence, look down below:
How nothing there, do all things ſeem,
Which here make ſuch a ſhow.

3.

Then Round about, I turn my Eyes,
To feaſt my hungry ſight:
I meet with *Heav'n,* in ev'ry thing,
In ev'ry thing delight.

4.

Guide thou my way, who only art,
My everlaſting End:
That ev'ry ſtep, (if ſwift or ſlow,)
May to thy *Honour* tend.

To Father, Son, *&c.*

XXVIII. *On*

XXVIII. *An* HYMN, *on the* Vanity *of the* World.

To the foregoing TUNE.

1.

IN vain, for *Wealth*, we ſtrive each Day,
Which *Thieves*, and *Loſſes*, ſnatch away:
For *Honour*, we diſtract the Mind
Which is as wav'ring as the Wind.

2.

For *Pleaſure*, we do break our *Reſt*,
Which turns the *Man*, to be a *Beaſt*:
In vain, for *Health*, when *Sick*, we ſtrive,
Unleſs we better did ſurvive.

3.

In vain, for *Learning*, we beſtow
Our *Parts*, neglecting what we know:
For a *long Life*, we ſtrive in vain,
Age is a Burden, full of Pain.

4.

Our *Life*, is but one ſingle Breath,
What we Expect, we loſe in *Death*;
So let us *Live*, that when we *Die*,
We may have BLISS *Eternally*.—

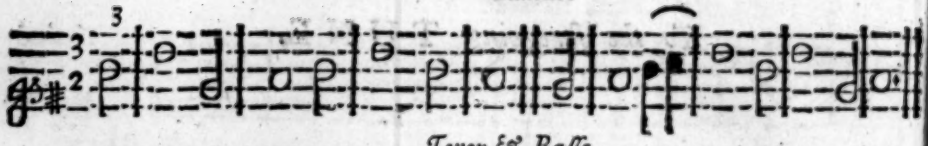
AMEN.

XXIX. *A* Morn-

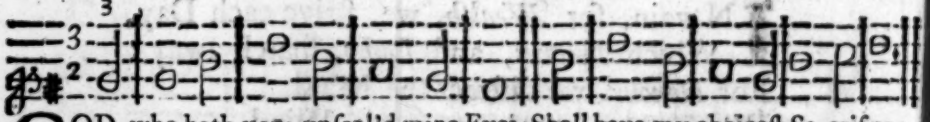
XXIX. *A* Morning Hymn.

Compoſed in *Three Parts.* W. T.

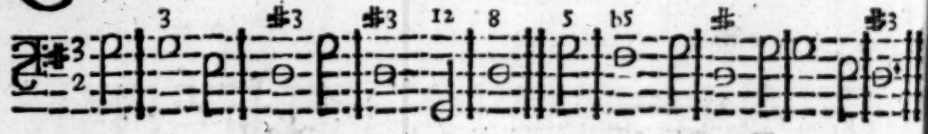
Cantus.

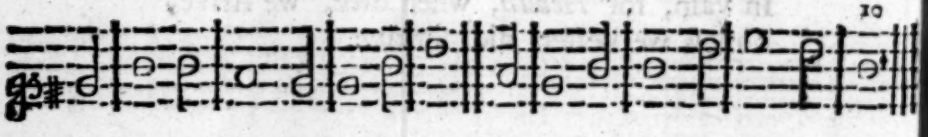


Tenor & Baſſo.

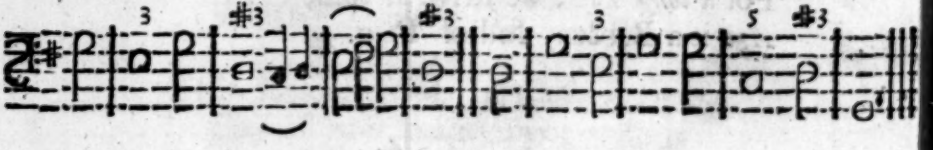


GOD, who hath now unſeal'd mine Eyes, Shall have my choiceſt Sa-crifice:





My higheſt *Thanks* I humbly pay, For Mercies running *Night* and *Day.*



2.

O Grant thy *Pardon*, I implore,
And *Grace*, that I offend no more:
O Let *thy* Goodneſs never ceaſe,
Renew thy *Covenant* of *Peace.*

3. As

3.

As thou Reneweſt ſtill my Days,
With *New* Endearments crown my ways;
Father, with me this DAY abide,
Be *thou* my Leader and my Guide.

4.

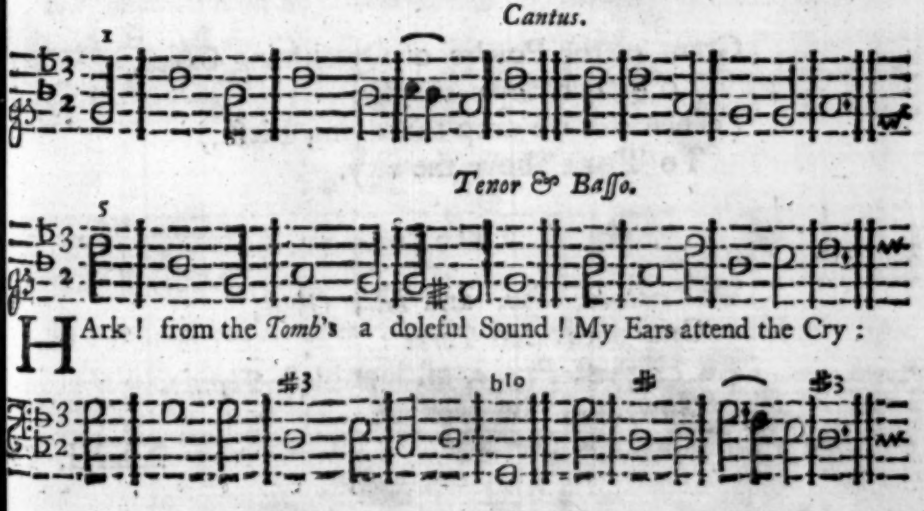
That I may plainly ſee and know
The very Path where I ſhould go:
And may at Night rejoycing ſay,
My GOD was kind to me this DAY.

5.

Thoſe GRACES which I want, ſupply,
And Guard me with thy tended Eye:
Whilſt I'm on *Earth*, be thou my Guard,
And at the *Laſt*, my great REWARD.

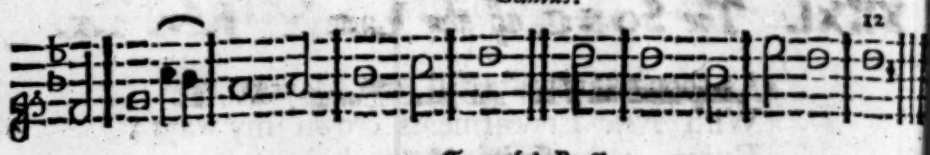
XXX. *A* Funeral HYMN.

Compoſed in *Two* Muſical *Parts*. W. T.

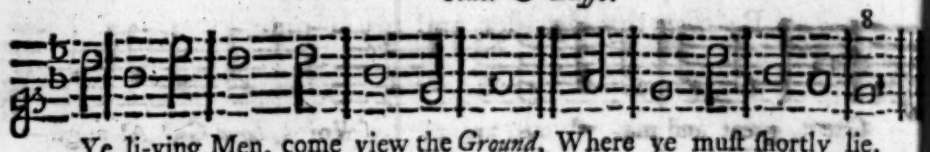


Ye

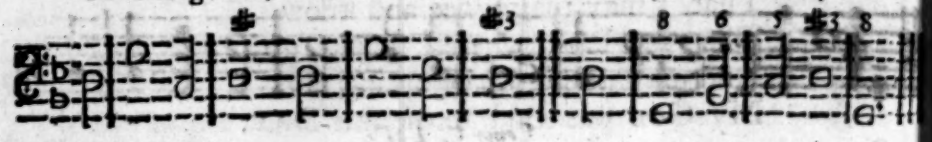
Cantus.



Tenor & Baſſo.



Ye li-ving Men, come view the *Ground*, Where ye muſt ſhortly lie.



2.

Princes, this CLAY muſt be your *Bed*,
In ſpite of all your *Pow'rs:*
The *Tall*, the *Wiſe*, and *Rev'rend* Head,
Muſt lie as low as ours.

3.

Great GOD! is this our certain Doom?
And are we ſtill ſecure?
Still walking downwards to our *Tomb*,
And yet prepare no more?

4.

Grant us the Pow'rs of Quick'ning *Grace*,
To fit our Souls to fly:
(When e'er we drop this dying Fleſh,)
To THEE above the Sky.

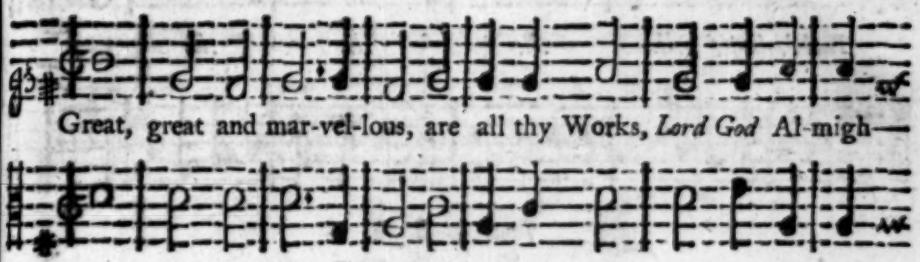
DOXOLOGY.

To *Father*, *Son*, and *Holy Ghoſt*,
One undivided *Three*:
All Higheſt *Praiſe*, all humbleſt *Thanks*,
Now, and for ever be.

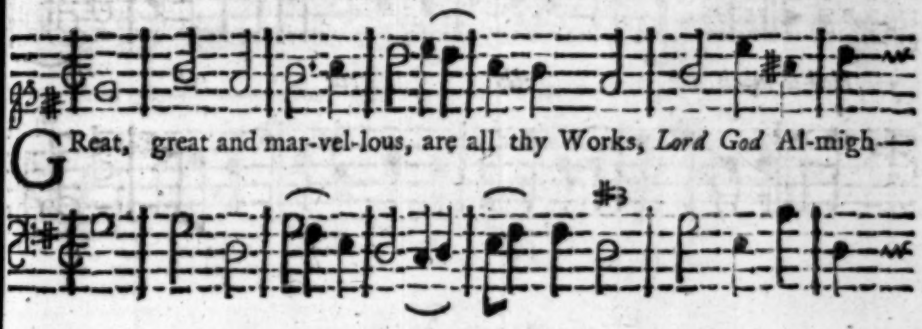
XXXI. *The* SONG *of the* Lamb. Rev. xix.

Compoſed in *Four Muſical Parts.* W. T.

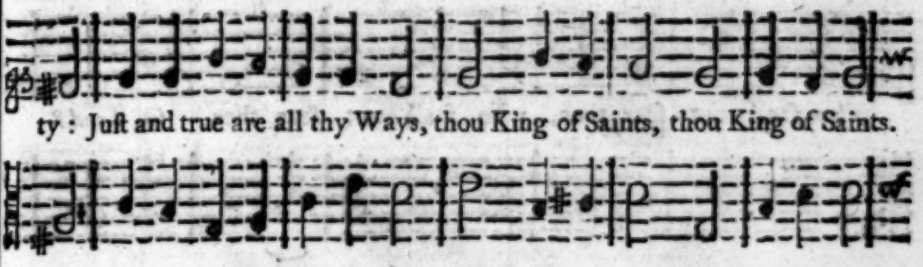
Treble, & Alto.



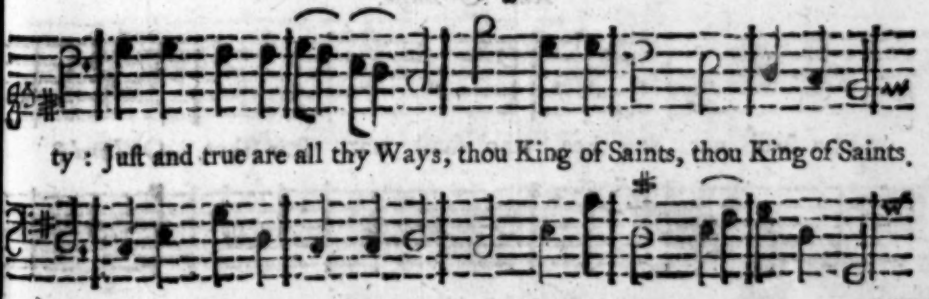
Tenor & Baſſo.



Treble, & Alto.

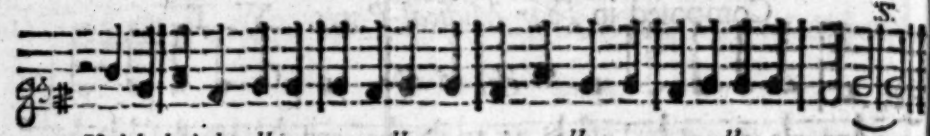


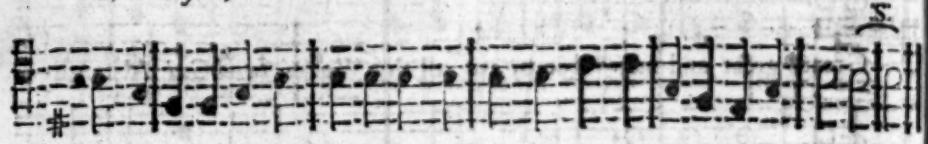
Tenor & Baſſo.



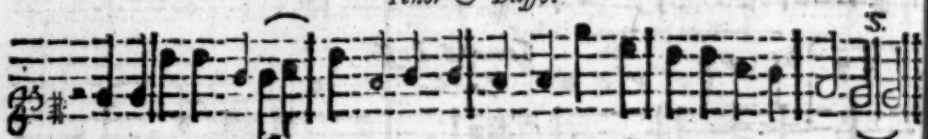
Continued.

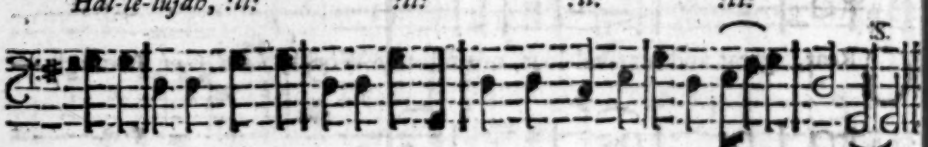
Treble, & Alto.



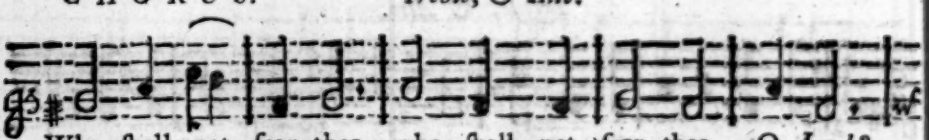


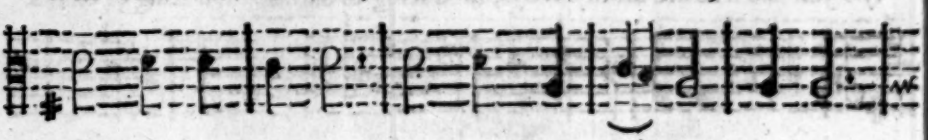
Tenor & Baſſo.



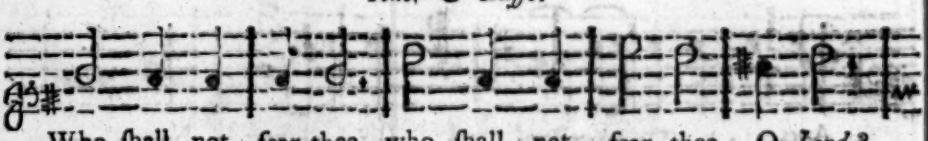


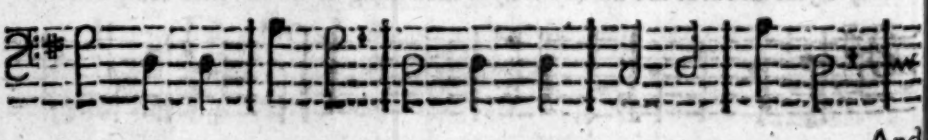
CHORUS. *Treble, & Alto.*





Tenor & Baſſo.





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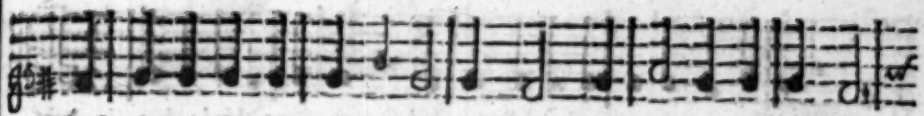
Continued.

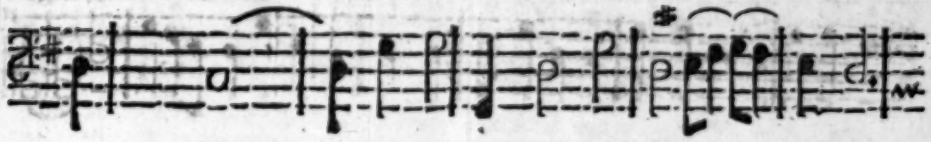
Treble, & Alto.



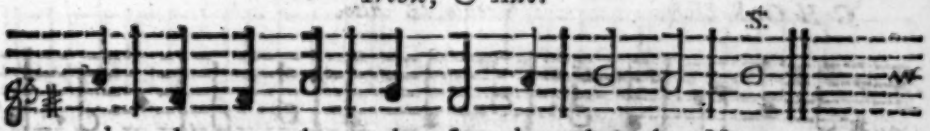
And glo--ri--fy thy, glo--ri--fy thy Name, and glo--ri—fy thy Name,

Tenor & Baſſo.

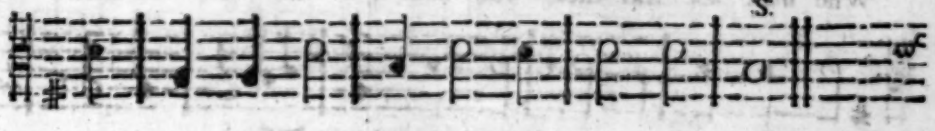
And glo————ri—fy thy Name, and glo--ri--fy thy Name,



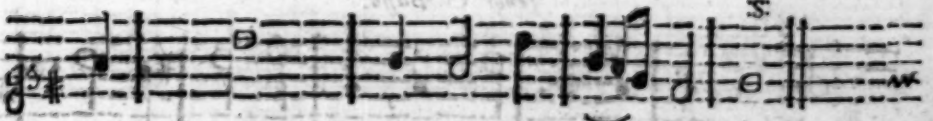
Treble, & Alto.



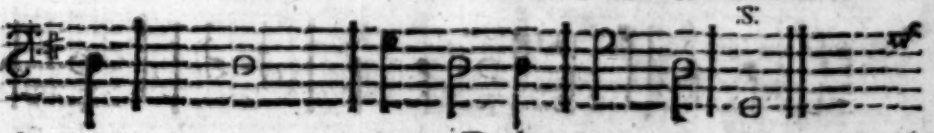
and glo—ry, glo——ri——fy thy ho—ly Name.



Tenor & Baſſo.



And glo————ri——fy thy ho——ly Name.



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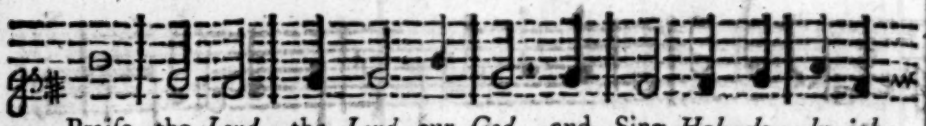
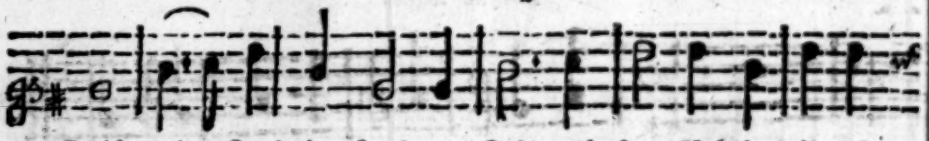
Treble, & Alto.

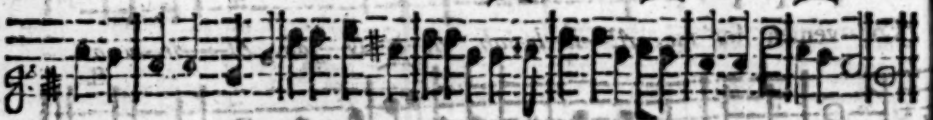


Tenor & Baſſo.



Treble, & Alto.

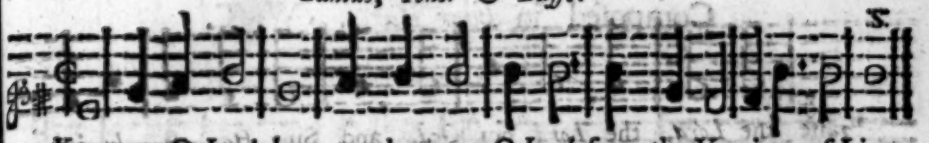
Tenor & Baſſa.



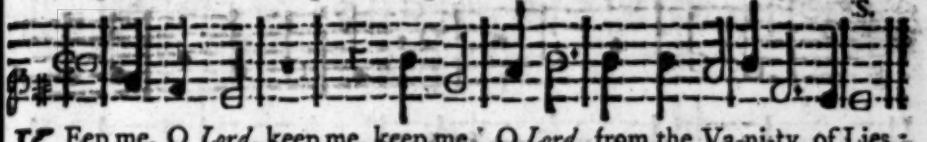
XXXII. *The* PRAYER *of* Agur. Prov. xxx. 7.

Compoſed in *Three Parts.* W. T.

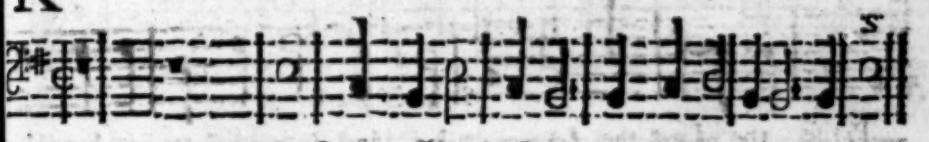
Cantus, Tenor & Baſſo.



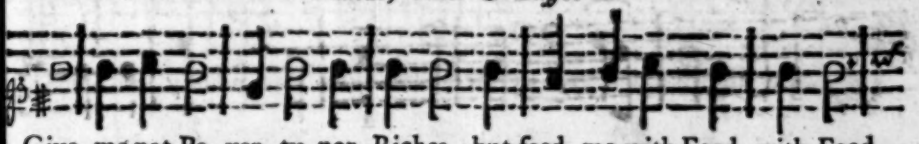
Keep me, O *Lord*, keep me, keep me, O *Lord*, from the Va-ni-ty of Lies:



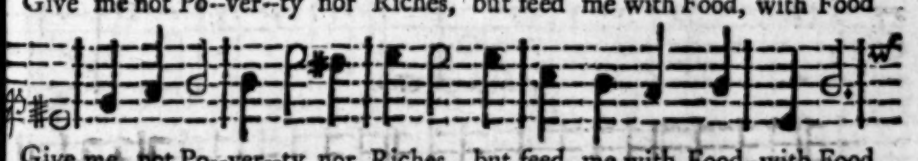
KEep me, O *Lord*, keep me, keep me, O *Lord*, from the Va-ni-ty of Lies:



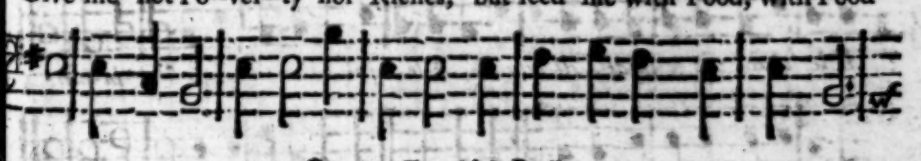
Cantus, Tenor & Baſſo.



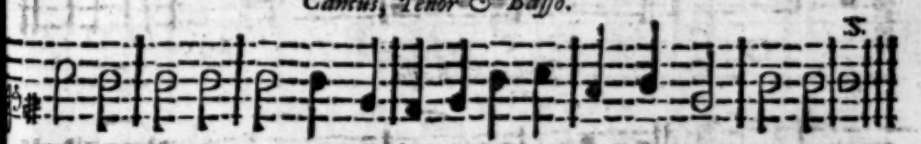
Give me not Po--ver--ty nor Riches, but feed me with Food, with Food



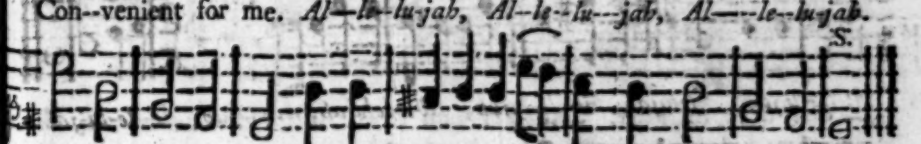
Give me not Po--ver--ty nor Riches, but feed me with Food, with Food



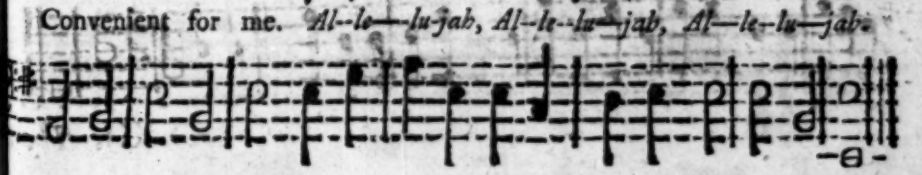
Cantus, Tenor & Baſſo.



Con--venient for me. *Al--le--lu-jah, Al--le--lu---jah, Al---le--lu-jah.*



Convenient for me. *Al--le---lu-jah, Al--le--lu---jah, Al---le--lu---jah.*



XXXIII. *An* HYMN *for* Chriſtmaſs-Day.

Compoſed in *Four Parts.* W. T.

Treble.

Alto.

Tenor & Baſſo.

WHen all Mankind had by their Sins Themſelves wholly un--done:

God did in great Com--paſ--ſion ſend, His *Well--be—lo--ved Son.*

2.

To take our *Nature*, and become
A Sacrifice for Sin:
Who made the Path to *Heav'n* plain,
That we may enter in.

3.

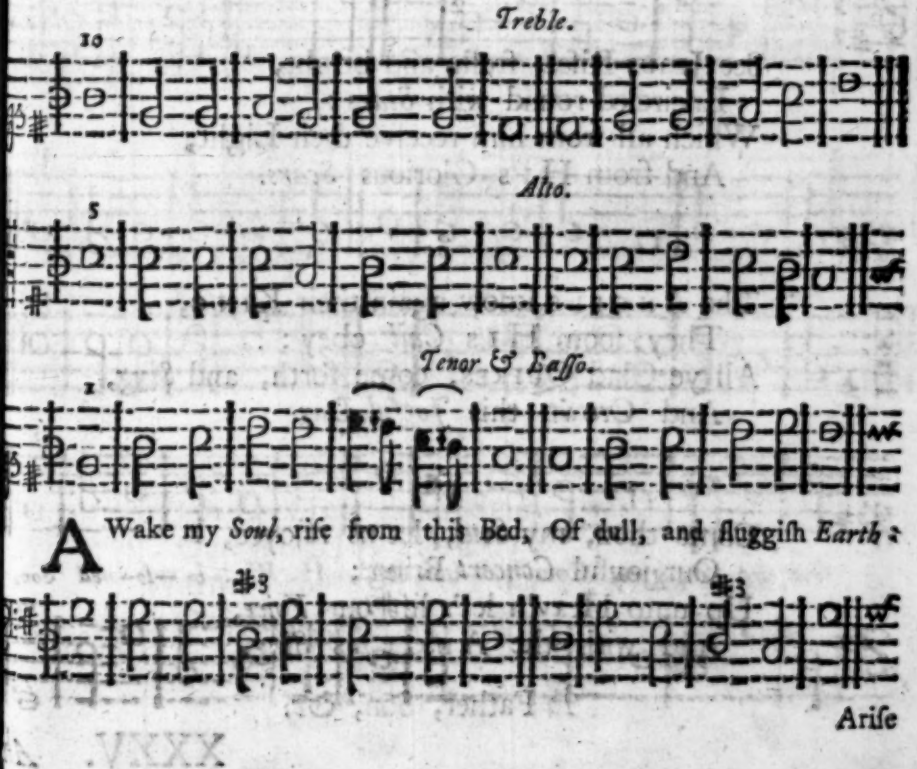
Joyn Earthly *Quires*, to celebrate
The BIRTH of CHRIST, our *King*:
Glad Homage pay, to HIM, who doth
Our Great *Salvation* Bring.

4.

Let HALLELUJAHS ſound HIS *Praiſe*,
Employ your greateſt skill:
From *Heav'n* be *Peace*, to Men on *Earth*,
And unto ALL, *Good-will*.

XXXIV. *An* HYMN *for* Eaſter-Day.

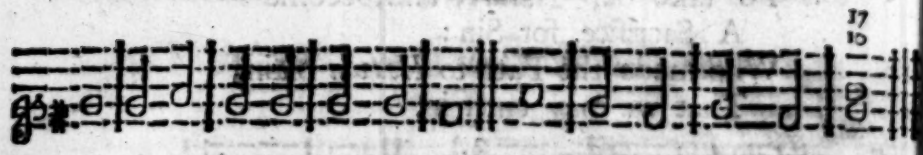
Compoſed in *Four Parts*. W. T.



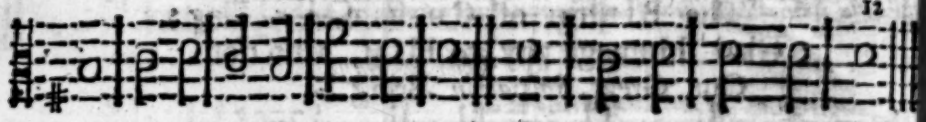
AWake my *Soul*, riſe from this Bed, Of dull, and ſluggiſh *Earth*:

Ariſe

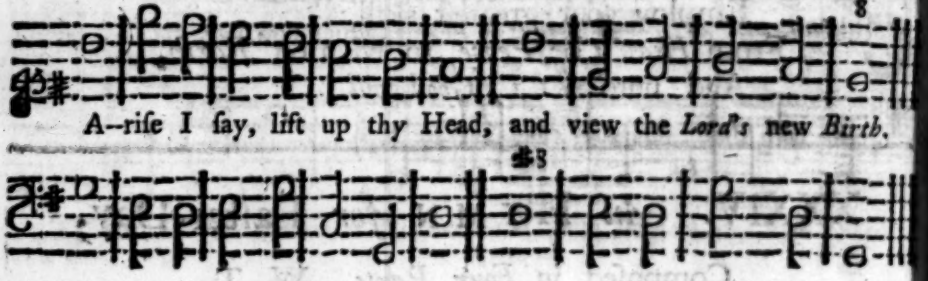
Treble.



Alto.



Tenor & Basso.



2.

See JESUS Rises, fresh and bright,
Encircled round with *Stars:*
Which all from him receive their Light,
And from HIS Glorious *Scars.*

3.

The ANGELS know again their KING,
They soon HIS *Call* obey:
All ye Glad QUIRES, come forth, and *Sing,*
And Crown this *Joyful Day.*

4.

Come thou, my *Soul,* let us rejoyce,
Our joyful *Concert* Bring:
Up unto Heav'n let's lift our *Voice,*
And with the ANGELS *Sing.*

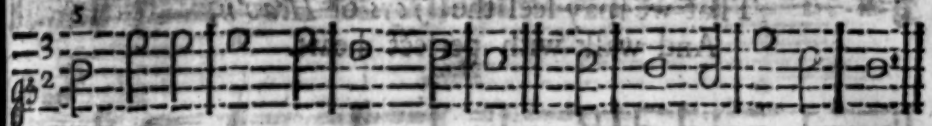
To Father, Son, *&c.*

XXXV. *An*

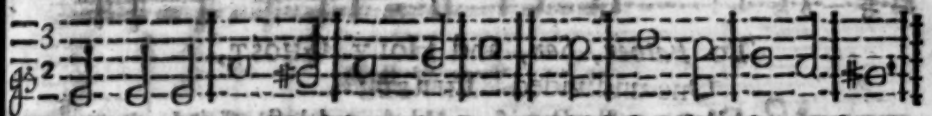
XXXV. *An* HYMN, *for* Whitsunday.

Composed in *Three Parts.* W. T.

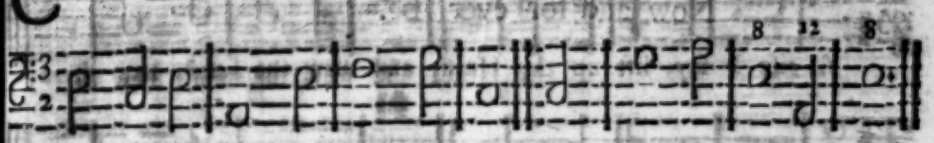
Cantus.

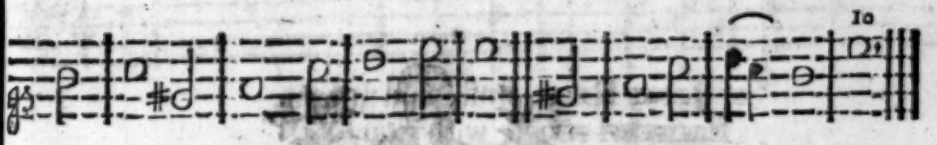


Tenor & Basso.

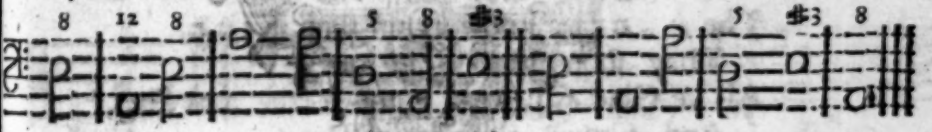


COme *holy Spirit,* send down thy Beams, which flow from thee a—bove:





Thy bount'ous *Source* is all our Store, Come fill our *Souls* with *Love.*



2.

Wash *Lord,* our sinful Stains away,
Our mortal Bruises heal:
Warm with thy GRACE our Hearts of Snow,
Our wand'ring Feet repeal.

3.

The *saving Gifts* of thy good SP'RIT,
Do *thou* to us impart:
That we may feel the *Joys* of *Heav'n*,
And walk with perfect heart.

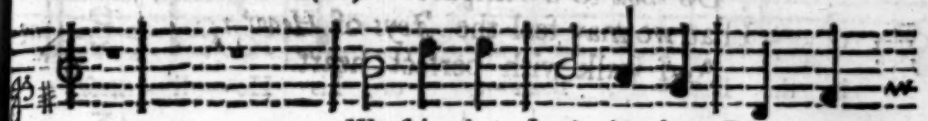
4.

To *Father*, *Son*, and HOLY GHOST,
One undivided THREE:
All higheſt *Praiſe*, and humbleſt *Thanks*,
Now and for ever be.

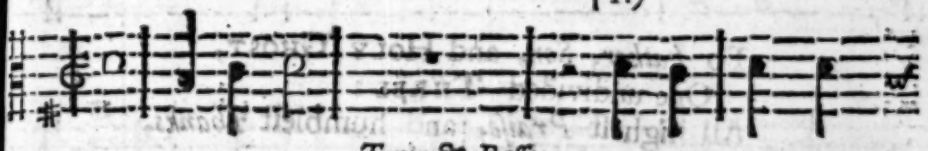
XXXVI. *An* ANTHEM, Pſalm xcvi.

Compoſed in *Four Parts.* W. T.

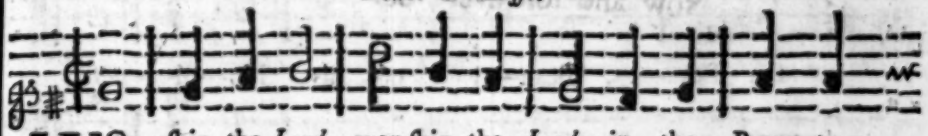
(T.) Treble, & Contra.



(T.)



Tenor & Baſſo.



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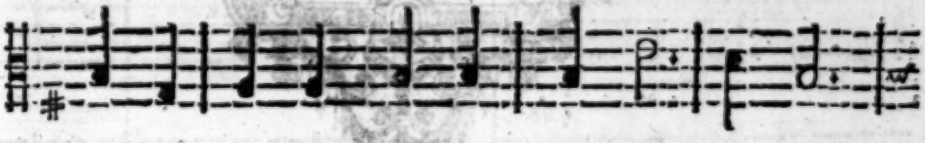

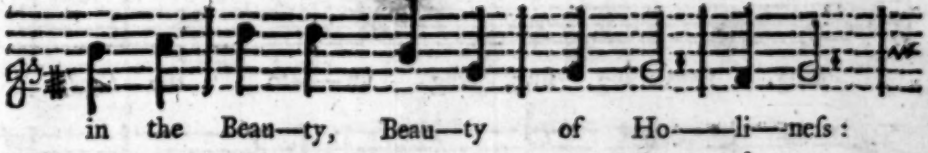

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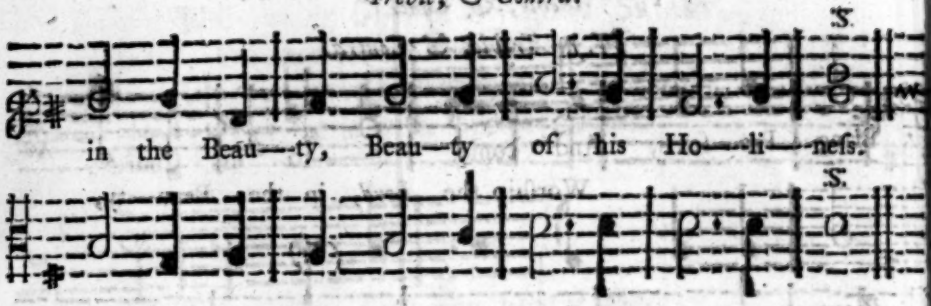
Treble, & Contra.

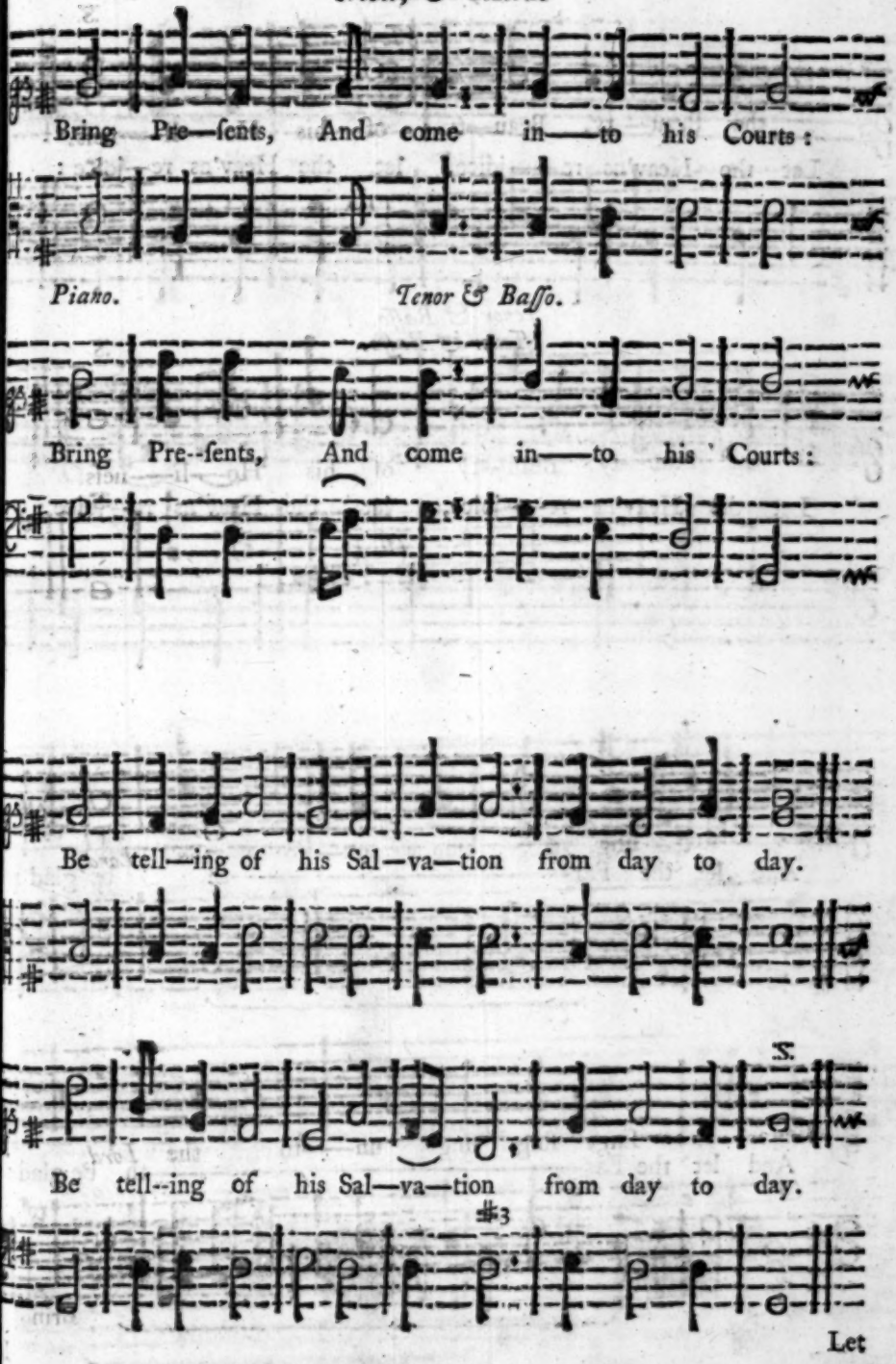


Tenor & Baſſo.

(*Tace.*)

Continued.

Treble, & Contra.



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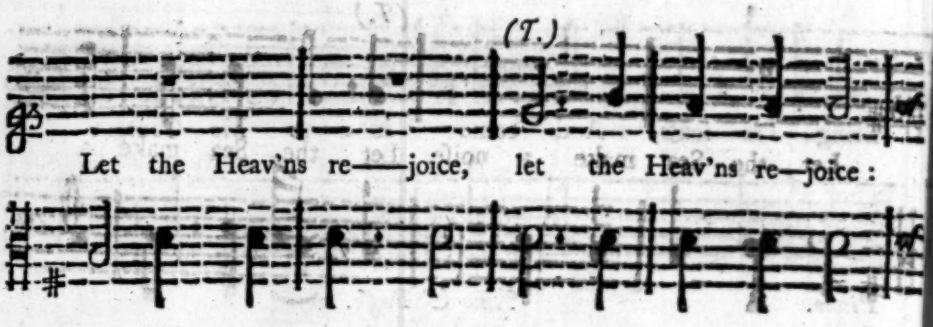
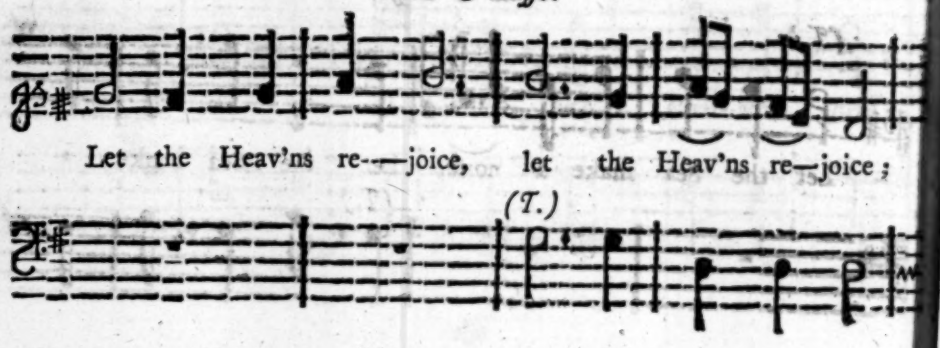
Treble, & Contrá.

(T.)



Tenor & Basso.



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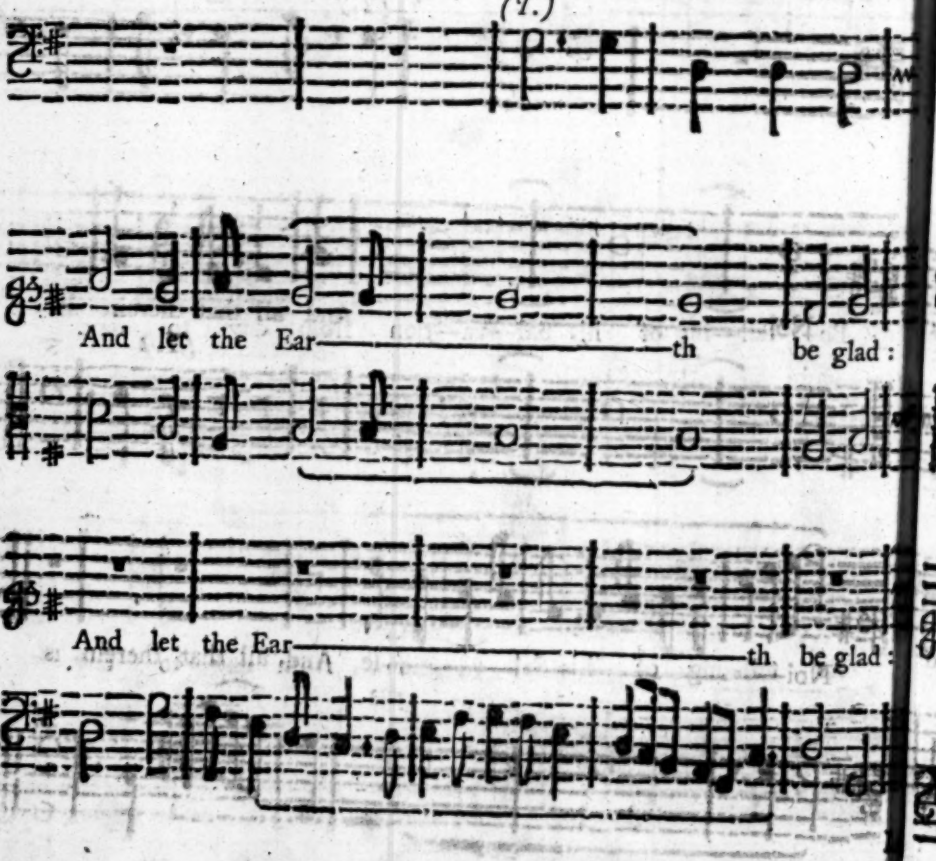

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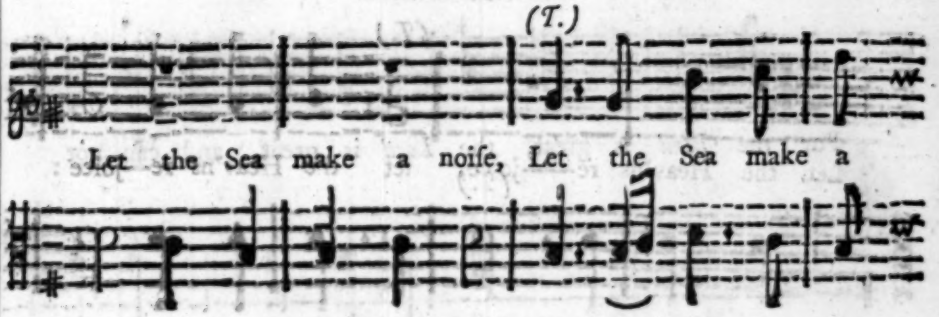
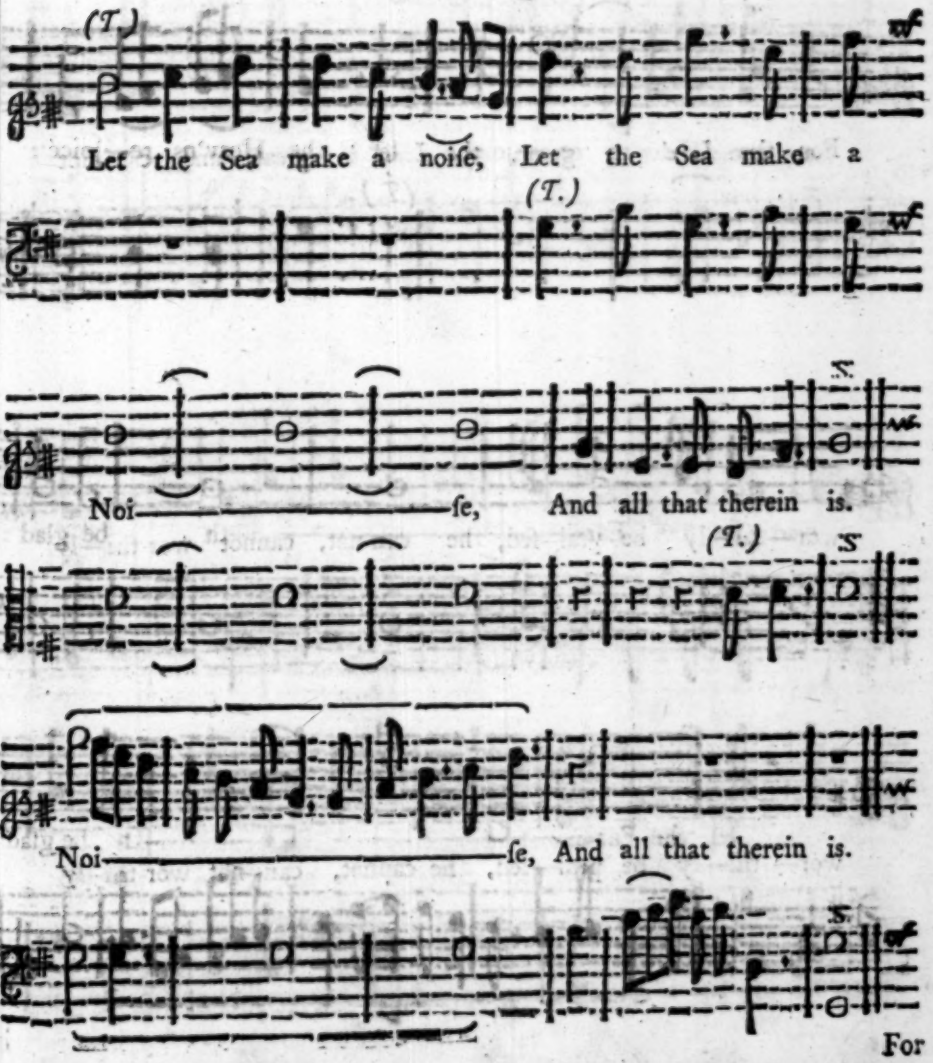


Tenor & Baſſo.



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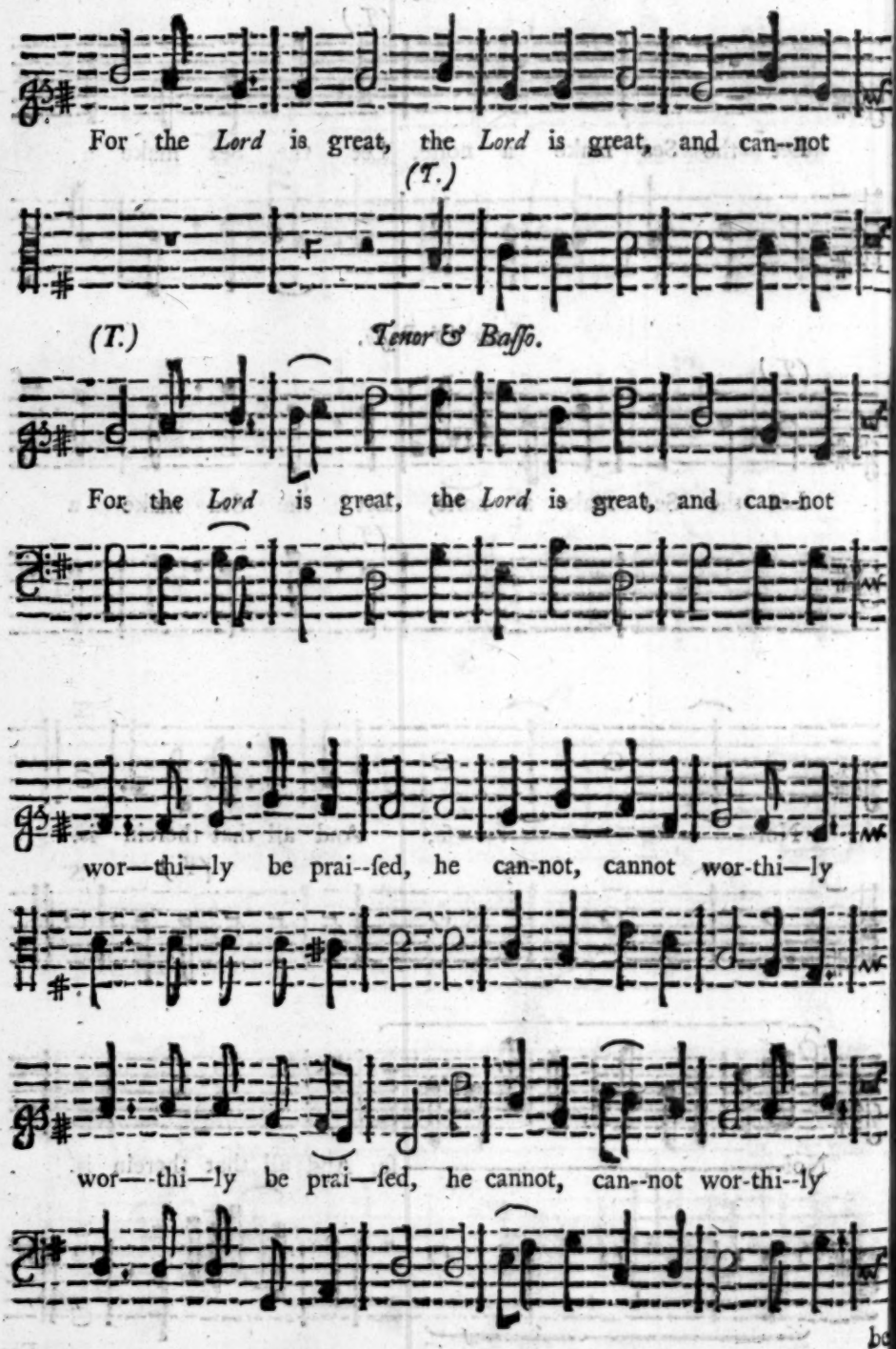
Treble, & Contra.



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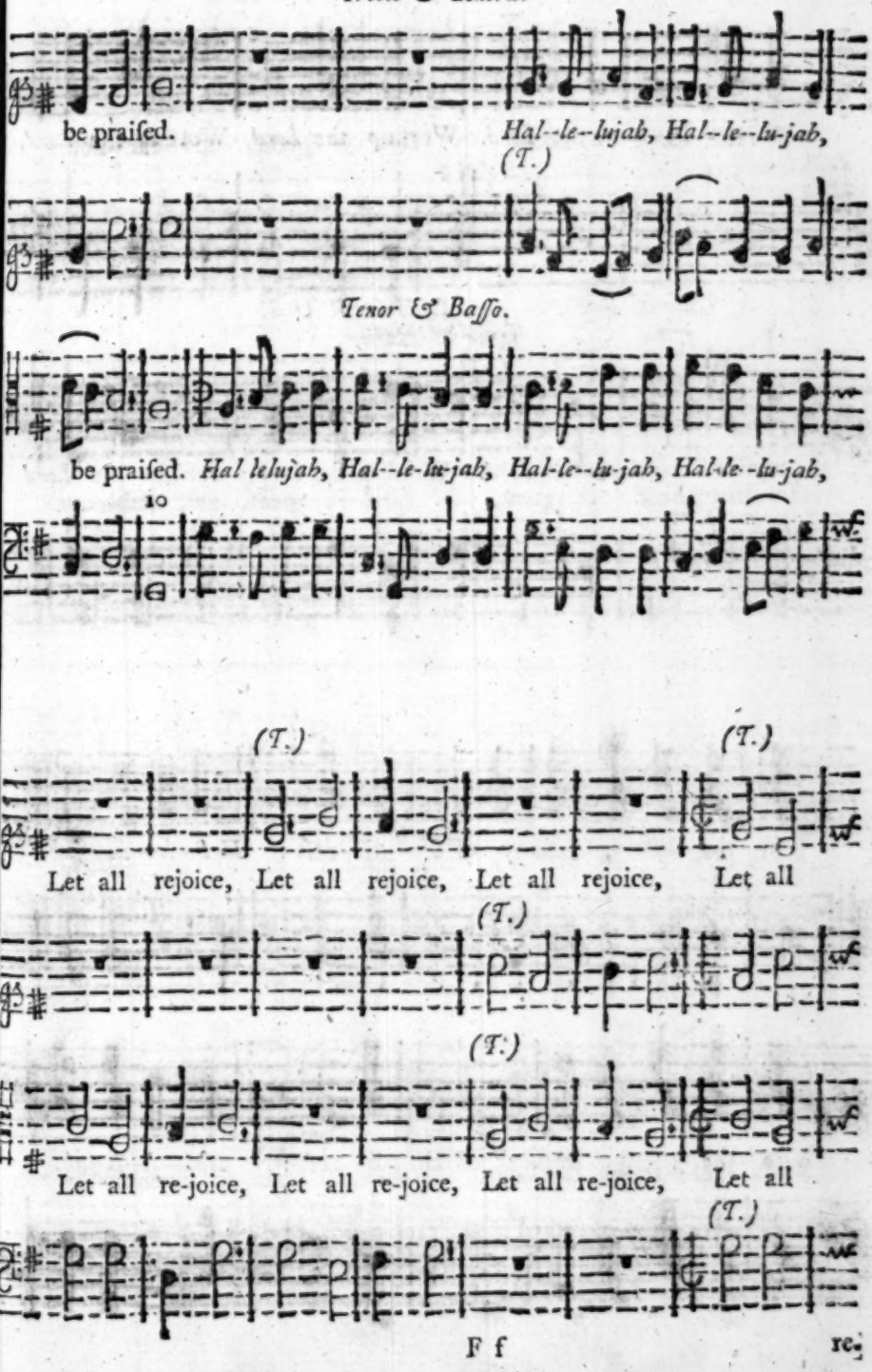
Trelle & Contra.



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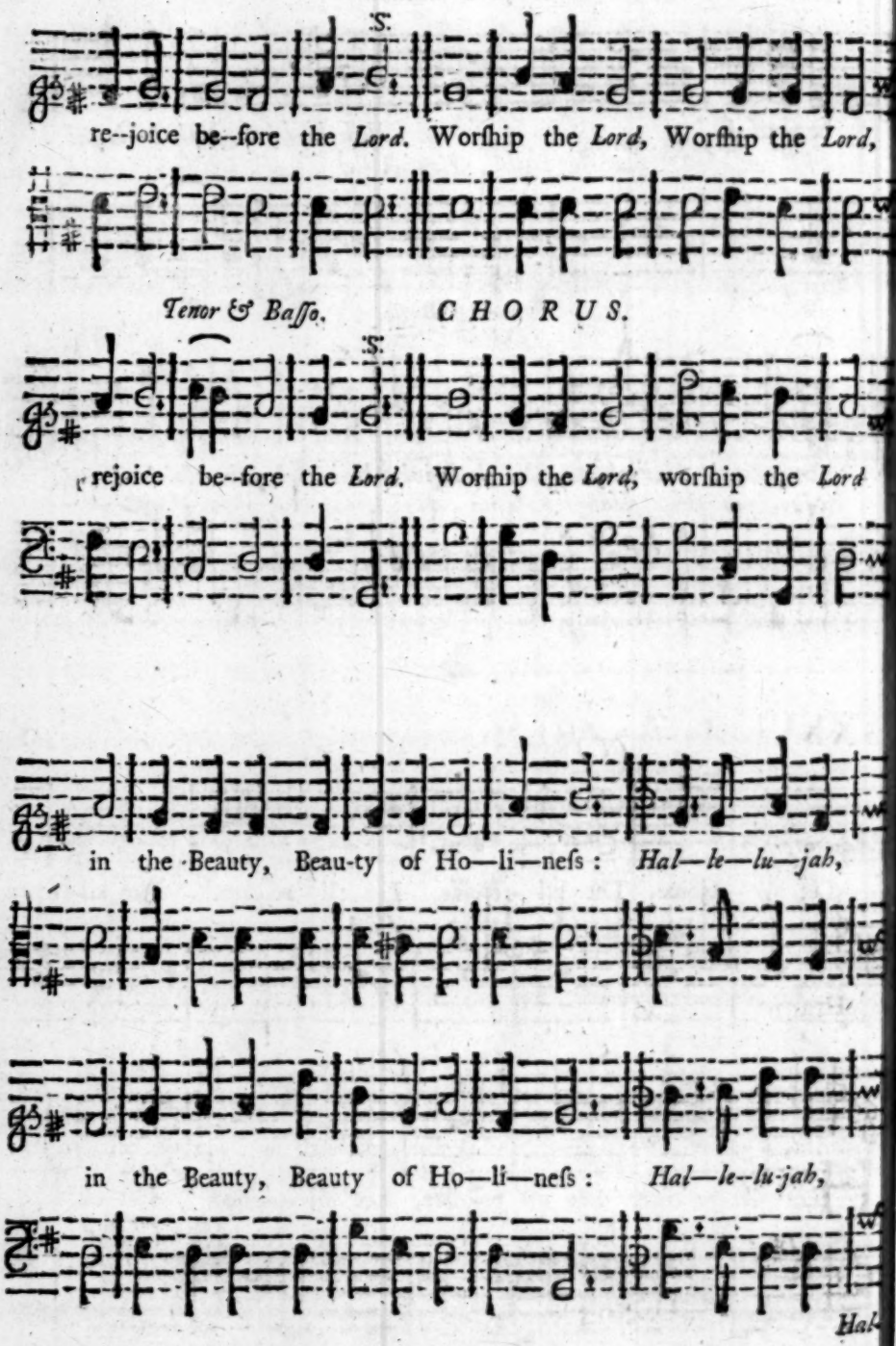
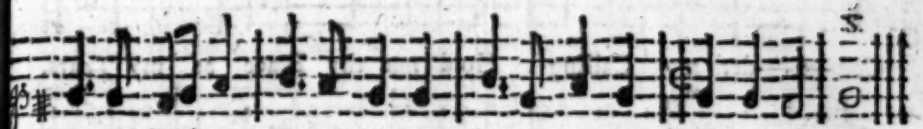
Treble, & Contra.


re--joice be--fore the *Lord*. Worſhip the *Lord*, Worſhip the *Lord*,
Tenor & Baſſo. CHORUS.
rejoice be--fore the *Lord*. Worſhip the *Lord*, worſhip the *Lord*
in the Beauty, Beau-ty of Ho—li—neſs : *Hal—le—lu—jah*,
in the Beauty, Beauty of Ho—li—neſs : *Hal—le--lu-jah*,
Hal-

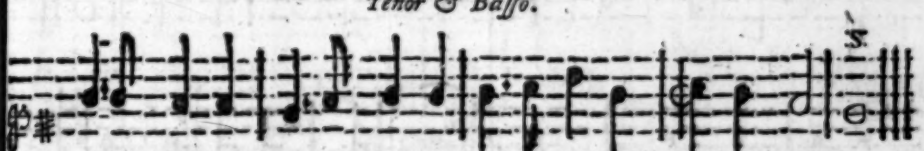
Continued.

Treble, & Contra.

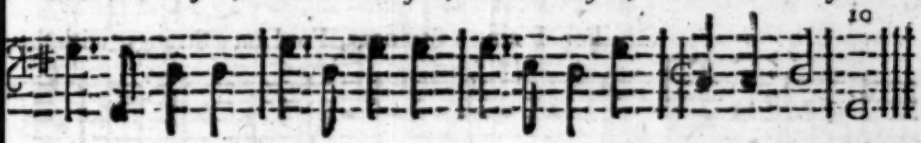


Hal-le—lu-jah, Hal--le--lu-jah, Hal--le--lu--jah, Hal--le—lu—jah.

Tenor & Baſſo.



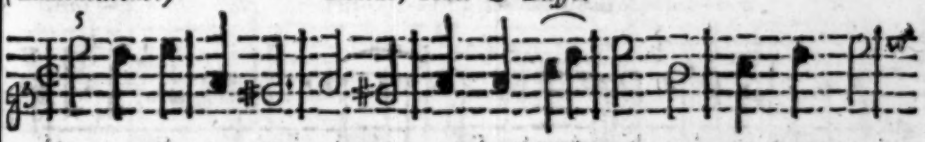
Hal--le—lu--jah, Hal--le—lu-jah, Hal-le--lu-jah, Hal--le—lu—jah.



XXXVI. *An* ANTHEM, *taken out of the* 39*th* Pſalm.

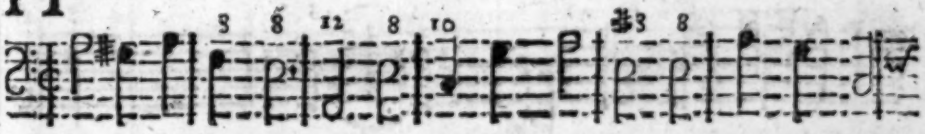
Compoſed in *Three Parts.* W. T.

(Lamentatone.) *Cantus, Tenor & Baſſo.*



Hear my Prayer, O *Lord,* Hear my Pray'r, O *Lord,* and with thine Ear

HEar my Prayer, O *Lord,* hear my Pray'r, O *Lord,* and with thine Ear



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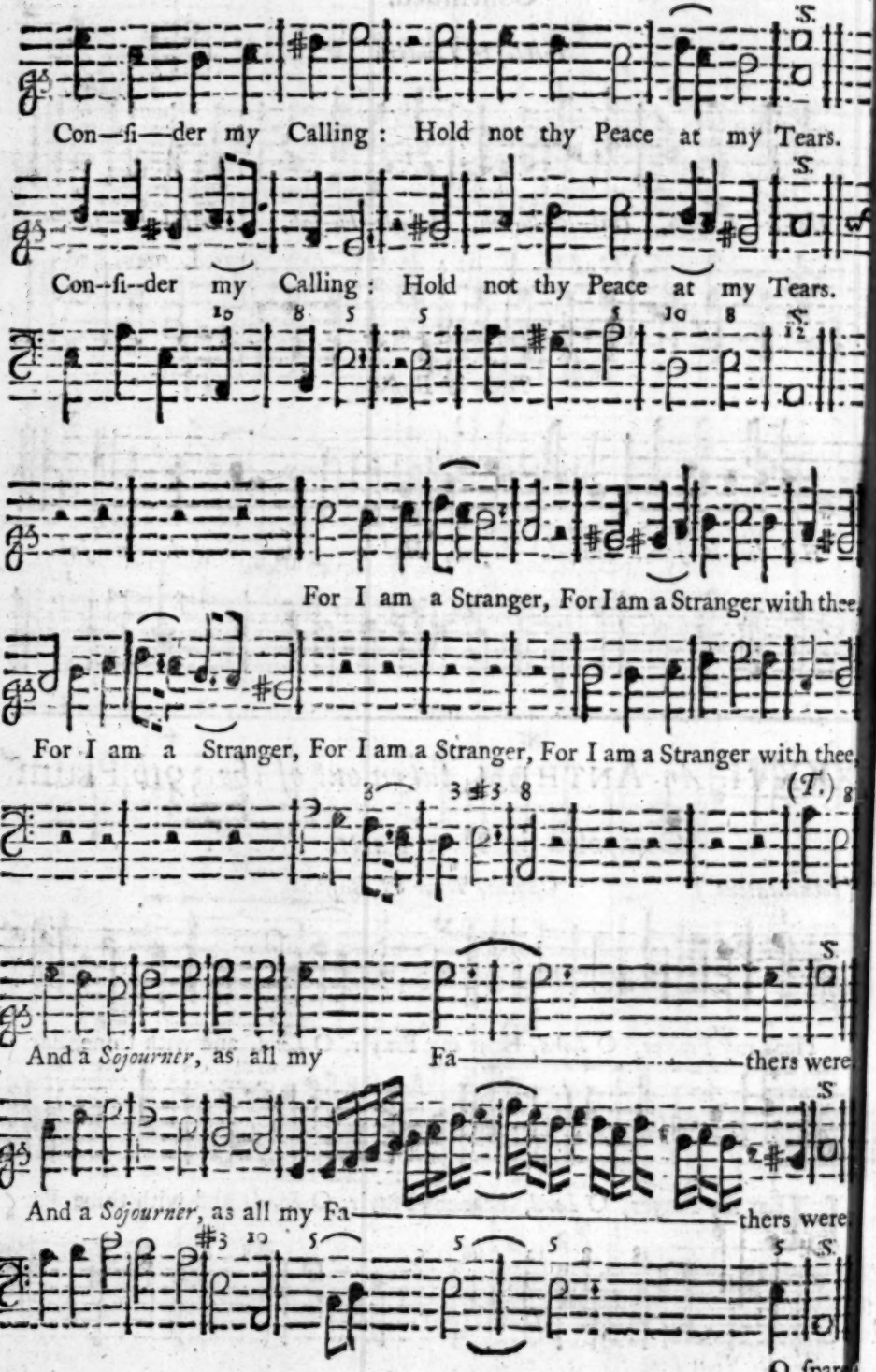
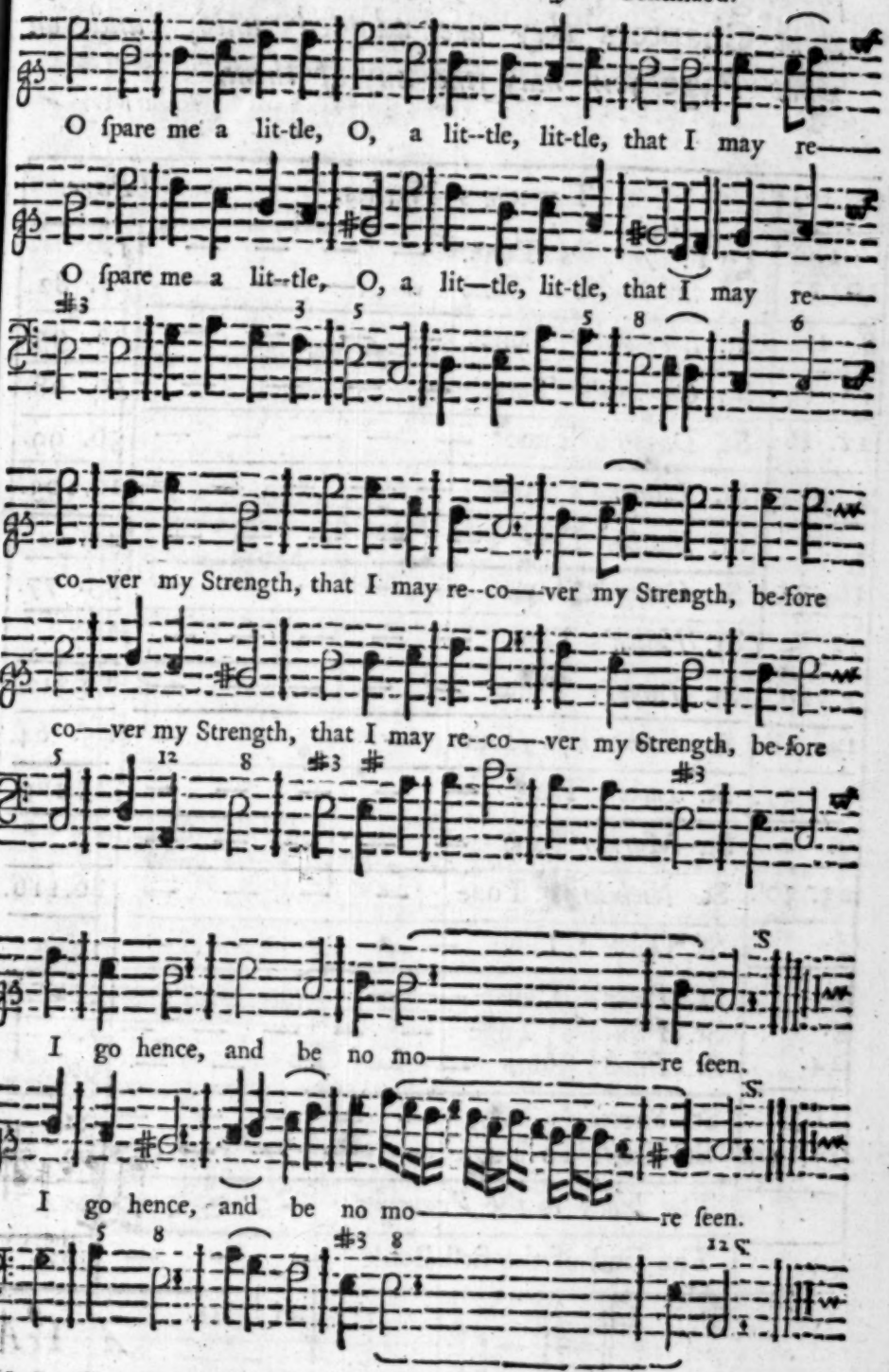


N. B.

CHORUS. *Cantus, Treble & Baſſo.* Continued.



N. B. *That ſome of the* Tenor *of this* Anthem *was ſet by an* Author *unknown.*

An Alphabetical TABLE of the first BOOK, shewing the Names of the several TUNES, what Chapters they are adapted unto, and on what Page you may find any of them.

CHAP.	TUNES Names.	Page.
1.	ST. *Asaph*'s Tune. — — — —	1.
10. 22.	St. *Austin*'s Tune — — — —	27. 82.
8. 25.	St. *Bernard*'s Tune — — — —	22. 95.
15. 19.	St. *Clement*'s Tune — — — —	50. 68.
12. 26.	St. *David*'s Tune — — — — —	36. 99.
4. 27.	St. *Edmond*'s Tune — — — — —	10. 103.
13.	St. *Faith*'s Tune — — — — —	41.
16. 21.	St. *George*'s Tune — — — — —	55. 77.
28.	St. *Hellen*'s Tune — — — — —	107.
7. 29.	St. *James*'s Tune — — — — —	19. 112.
14. 18.	St. *Katherine*'s Tune — — — —	45. 64.
9. 31.	St. *Luke*'s Tune — — — — —	25. 120.
6.	St. *Mark*'s Tune — — — — —	15.
23. 30.	St. *Nicholas*'s Tune — — — —	86. 116.
5.	St. *Olave*'s Tune — — — — —	13.
2.	St. *Peter*'s Tune — — — — —	5.
3.	St. *Phillip*'s Tune — — — — —	7.
24.	St. *Paul*'s Tune — — — — —	90.
11.	St. *Saviour*'s Tune — — — — —	31.
17. 20.	St. *Swithin*'s Tune — — — — —	60. 72.
	The *Index* to the *Proverbs* — — —	124.
	The End of the first Book — — —	128.

A TA-

A TABLE *of the* Second BOOK, *ſhewing how to find any* Chapter *in* Solomon's SONG, HYMN, ANTHEM, *or* CANON; *By its* Number, Beginning, *and* Page.

CHAP.	*Chapters* Beginnings.	Page.
1.	LEt him me kiſs with Kiſſes ſweet —	131
2.	I am the *Roſe* of *Sharon*, and —	134
3.	By Night, upon my Bed, I ſought — —	137
4.	Behold thou'rt *fair*, my *love*, thou haſt —	140
5.	I'm come, my *Siſter*, and my *Spouſe!* —	143
6.	O where is my Beloved gone? — — —	146
7.	How comely are thy *Feet*, with *Shoes!* —	148
8.	O that thou as my Brother waſt! — —	150
	The Index.	154

ERRATA.

BOOK I. p. 5. the 15th *Note* of the *Tenor* ſhould be in the upper *Space*. p. 6. v. 7. for her, *read* their. p. 8. v. 8. for Ways, *read* Paths. p. 20. v. 6. for lewd, *read* loud. p. 22. v. 2. for you, *read* ye. p. 36. the 13th *Note* of the *Treble* ſhould be in the *Space* next above the middle *Line*; and the 14th on the 2d *Line* from the Top. p. 44. for fulfilled, *read* fullfill'd. p. 50. for ♯4, ſing or play ♯3. p. 64. v. 27. for *Spirit*, read *Spir't* moſt: the 25th *Note* of the *Baſſo* ſhould be in the *Space* next above the middle *Line*. p. 66. v. 14. line 1. omit the *Word*, it. p. 82. v. 32. for forſakes, *read* foreſees. p. 117. v. 10. for the, *read* thee. p. 118. v. 16. for *woe*, read *woo*. BOOK II. p. 135. v. 6. in the Margin, for her, *read* him. p. 149. for *Heſhdon*, read *Heſhbon*. p. 144. v. 9. for was, *read* were. p. 180. v. 4. *line* 3. for now, *read* new. p. 191. the 11th *Note* of the *Baſſo* ſhould be on the upper *line*. p. 172. the 2d *Note* of the laſt *line* of the *Tenor* ſhould be on the middle *Line*. p. 194. v. 1. for my, *read* By. p. 200. a ♯ is wanting to the 1ſt *Note* of the *Cantus*.

An

An Alphabetical TABLE *of all the* HYMNS, ANTHEMS, *and* CANONS *included in the* Second BOOK.

N°.	*Beginnings*,	Page.
5.	AMazing change! no wonder that we dread	161.
7.	Awake my Soul, and with the *Sun*, —	167.
34.	Awake my Soul, riſe from this *Bed*, —	207.
12.	Be all *devoted* unto GOD, — — —	170.
20.	Behold, the *Grace* appears! — — —	185.
10.	Can I ceaſe my GOD, from *Singing?* —	189.
16.	Come, mild and Holy *Dove*, — — —	177.
18.	Change me, in ev'ry part, O *Dove*, —	181.
35.	Come *holy Spir't*, ſend down thy Beams,	209.
27.	Fain would my Thoughts riſe up to thee, —	196.
19.	Give me thy LOVE, I ask no more, —	183.
29.	GOD, who hath now unſeal'd mine Eyes, —	198.
31.	Great, Great and Marvellous are —	201.
22.	Haſte, and put on thy *Armour* bright, —	189.
30.	Hark! from the *Tomb*'s a doleful ſound! —	199.
36.	Hear my Prayer, O LORD, — —	219.
8.	I will magnify my God and King, —	168.
11.	I nothing am, I nothing have, — —	170.
17.	Joyn *Spirits*, to adore the *Lamb*, —	179.
28.	In vain, for *Wealth* we ſtrive each Day, —	197.
32.	Keep me, keep me, O LORD, from —	205.
3.	Let ev'ry mortal *praiſe* the LORD, —	160.
23.	My GOD, how endleſs is thy LOVE? —	191.
26.	My *Sins*, O CHRIST, extend to thee, —	195.
15.	Nothing but JESUS, will I Love, —	175.
6.	O GOD, my GOD, O why withdrawn thine Aid?	163.
24.	O *Praiſe* the *Lord*, with ſacred *Hymns*, —	193.
25.	O LORD, Behold a wretched one, —	194.
9.	Our SONGS on Earth ſhall praiſe GOD's Name,	168.
2.	The Man is bleſt that never goes aſtray, —	159.
14.	That diſmal *Night*, when our dear LORD	173.
4.	The *Day* will come, when *Friends* will moan,	160.
1.	With fervent *Zeal*, ſerve thou thy God and *King*,	157.
13.	When I ſurvey that wondrous CROSS, —	172.
21.	When thou by Fiends art hard beſet, —	187.
33.	When all Mankind had by their *Sins* —	206.
36.	Worſhip the LORD, in the Beauty of —	211.

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